

Braams Whelan

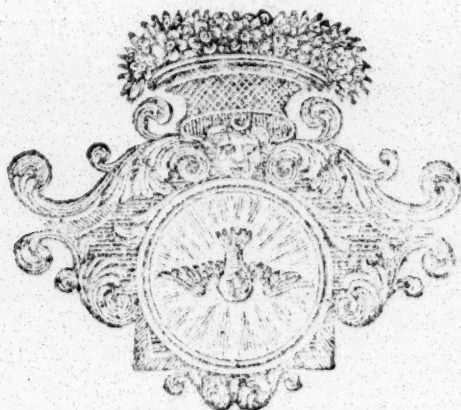
THE
SCRIPTURE DIVINITY
OF

Jesus Christ;

And a PROOF of the
HOLY SCRIPTURE;
WITH A
Practical Conclusion.

1 COR. i. v. 23.

We preach CHRIST crucified.



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THE PREFACE.

IN the Beginning of the World it was the Misfortune of Mankind to fall from a State of Innocency, and now we are fallen deeper into Corruption. It is now the greater Fault of Men, after God hath applied proper Means, to advance them to a more happy State. We seem to be fallen into the very Dregs of Time,

iv The PREFACE.

and the Time seems to be approaching, when the Son of Man will come in Judgment, and find little Faith upon Earth. Luke xviii. 8.

NOW Errours increase and multiply, Christ is denied in divers Manners, and there is a general Neglect of Christianity. Now the False Taste is Politeness, and Contempt of Religion is Wit. Infidelity grows apace in rich Soil, and the vulgar catch at it. Error is every where cherished, and the Means of Faith are neglected, because Men easily receive wrong Notions, which give any Colour to Licentiousness.

*A great Change there is in the
Christian*

The PREFACE. V

Christian World; the glorious Gospel, which made it's Way thro' all Difficulties, and the Opposition of Earthly Powers, now hath Need to be supported by them, and it is for the publick Benefit, that Christianity is preserved. It is an ungrateful Suggestion, that instituted Religion is Priest-craft; it is Envy at the Church's Prosperity, and at the Rewards of Learning; in like Manner, Men deny the Necessity of Revelation, when they themselves have derived their Knowledge from it, and without it probably they had been Savages.

IT is no Argument against the Scriptures, that they were not

vi The PREFACE.

published to all Nations. Revelation was a Matter of meer Grace and Favour, which God may dispense as he pleaseth, and Men should not prescribe to him, However, it might be the Fault of Men, who have not received the Scriptures, or have neglected Opportunities; it must be a very great Offence against God, to despise any Overtures coming from him, and Men deserve to want what they despise.

*IT is another Wrong done to Religion, that learned Men defend the Scriptures, and yet deny their principal Design, that is, the Doctrine of Christ's Satisfaction for Sin. It is the main Business of the Scriptures to e-
stablish*

The PREFACE. vii

stablish a Faith in a perfect Sacrifice, and all the Scriptures tend to that Center. If it had not been for this End, probably, there had been no other Sacrifices, nor any Revelation at all. The intended Redemption of Sinners, was probably the Cause of all Dispensations, and these the Means to bring us unto Christ.

I observe particularly, that a late Writer hath well shewed the Usefulness of Revelation, and proved it by strong Arguments, but denyeth the Mystery of the Trinity, and the meritorious Sacrifice of the Son of God. There has been enough said upon all these Heads, but too copiously for

viii The P R E F A C E.

common Use; I have therefore reduced the Arguments, and added some uncommon Particulars. I have some Hopes of doing greater Service by the Smallness of this Essay, as it will be more easily purchased. I am not led by Interest, I rather expect to suffer Loss, if I am not able to persuade Men.

*T H E R E is indeed little Encouragement for Religious Works, but any foolish Trifles are purchased. Men care not to buy Wisdom, nor to purchase the Bread of Life; but lavishly spend Money for that which is not Bread, Isa. lv. 2. My Circumstances forbid me to hazard Expence, but my Hopes of doing
Good*

The PREFACE. ix

Good command me. If I profit the Souls of Men, I shall be content to suffer Loss. To make this Work of general Use, I have explain'd the Nature of Faith, and provided against the Abuse of it by a practical Inference.

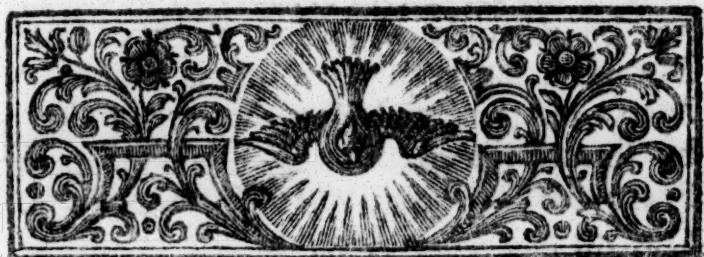
I account the Scripture sufficient for the Ends of Religion, and there is no need of large Volumes to defend it. But it was intended for an Exercise of Mankind, and is not so plain as to need no Explanation. There needs only Consideration, an honest Use of Human Reason, and a Desire to do the Will of God. There had not been so much Controversy, if Men did not prefer Sin before Piety,

X The P R E F A C E.

*Piety, and perversely cavil a-
gainst the Scriptures.*



The



*The Scripture Divinity of JESUS
CHRIST, and a Proof of the
Holy Scripture.*



THE Exercise of HUMAN REASON, and the Employment of Mankind, are the Occasion of those Measures, which God hath taken concerning Men. They are to take some Pains in doing *Duty*, and seeking after *Immortality*. God design'd an exceeding Benefit to the World by his Son *Jesus Christ*, and a Pleasure to himself in Man's Salvation; By him God hath freed himself from the Obligation of infinite Justice, and acquir'd Liberty to his Goodness, to pardon the Sins of Men; By him

he

12 *The Scripture Divinity*

he hath removed all those Obstacles, which shut up the Kingdom of *Heaven*, and could not be remov'd by a less mighty *Hand*. But then he requires a pious Work of Man, and that, as he hath Understanding, he should search after Truth; ^a *Buy the Truth and sell it not, also Wisdom, and Instruction and Understanding.*

THEREFORE God hath not armed *Truth* with an irresistible Force, to make Men religious, whether they will or no; but it is a precious *Pearl*,^a which must be purchased with Labour and Exercise of Mind. *Divine Truth* is the Object of *Faith*, and God requires a Belief of his *Truth*, altho' it be attended with some Difficulty. For *Faith* is intended to be a Vertue, which may be capable of Reward, and will require some Study to attain it. He hath ordained Difficulties, that Men may exercise *Vertue*, and shew a Carefulness to serve him. Yet, he hath given such Evidence of *Truth*, that it shall have the Advantage of Falsehood, and that Errour should not be irresistible. ^b *He is a God of Truth,* ^c *all the Paths of the Lord*

^a Prov. xxiii. 23. ^b Deut. xxxii. 4. ^c Psal. xxv. 10. xxxiv. 8.

of JESUS CHRIST, &c. 13

Lord are Mercy and Truth unto such as keep his Covenant; blessed is the Man that trusteth in him.

DIVINE Truth is a glorious Light, but not seen of them that Neglect it. Neglect of Truth is the Cause of Errour, both by a natural *Deficiency*, and a divine *Punishment*. For *Truth* requireth Reason to discern, and Grace to assist our Reason. But those, that use not their Reason, cannot see the *Truth*, as the Blind see not the Light. Reason neglected suffers the Will and Affections to rule and obscure it more; so that Men will call Evil *Good*, and take Falshood for Truth; and they are condemned to the Want of *Grace*, because they have despised the *Truth* of God. He that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God; ^d and this is the Cause of Condemnation, that Light is come into the World, and Men loved Darknes rather than Light, because their Deeds were evil.

TRUTH is only hid to those, who do
not

^d John iii. 18, 19.

14 *The Scripture Divinity*

not enquire after it, who are so taken up with sensible Things, that they do not consider it, nor see the Hand of God in it. It is manifest that Men know not the *Truth*, because they despise divine Things, and use not the Means to know them. Pride and Self-conceit lead Men into Errour and Profaness; because they command the Mind, that it shall not think seriously, nor sincerely search after *Truth*. *But every Man according to his Capacity, and Opportunity of Learning may attain to a competent Knowledge, if he sincerely apply his Mind, and use the Means of Improvement.* * A Scornor seeketh Wisdom and findeth it not; but Knowledge is easy to him that understandeth. *When Wisdom entreth into thine Heart, and Knowledge is pleasant unto thy Soul, Discretion shall preserve thee, Understanding shall keep thee.*

WE ought to seek the *Truth* sincerely, earnestly and seasonably, and in a constant and diligent use of all the *Means*, which God hath appointed for that End, and with an honest Intention to employ our
Know-

* PROV. XIV. 6. II. 10, 11. XXIII. 26.

of JESUS CHRIST, &c. 15

Knowledge for the Service of God, and the Furtherance of our Practice in Religion. We ought to be deeply sensible of our want of Knowledge, humbly praying to God for his Assistance; so will *Truth* be made plain, and Knowledge easy to us. My Son give me thine *Heart*, and let thine Eyes observe my Ways. ^f Who is wise, and he shall understand these Things, prudent, and he shall know them? ^g The Heart of the Prudent getteth Knowledge; ^h delight thy self in the Lord, in the study of his Word, and he shall give thee the desires of thine Heart. An ignorant Man in the Gospel saith, ⁱ If any Man be a Worshipper of God, and doth his Will, him he beareth.

IT is to be observed in the common Business of Life, that nothing is well done without due *Consideration*; and whatsoever we take in Hand, the more we employ our Thoughts about it, the better will be the Performance. We frequently experience Things might have been better done, had they been better consider'd of: We often Times see a Fault, which

^f Hos. xiv. 9.
xxxvii. 4.

^g Prov. xviii. 15.
ⁱ John ix. 31.

^h Psal.

16 *The Scripture Divinity*

which greater Care might have prevented, and repent when it is too late. But Religion is a Concern infinitely greater than any worldly Business, and requires Exercise of the Mind to prevent dangerous Errours, and give less Occasion for Repentance: ^k *Every prudent Man dealeth with Knowledge, but a Fool layeth open his Folly.*

RELIGION requireth all our Capacity and divine Assistance too, because of our natural Impotency; we have more need in this, and may obtain more help from God, than in any other Employment of Life. God hath always the greatest Regard to the best Works, and as he assists Men in common Business, so much rather in his holy Religion. In this he is soonest found, and soonest heareth the Prayers. Prosper thou the Work of our Hands upon us, O prosper thou our handy work. But yet, as in common Business, proper *Means* are to be used; so in Religion we must use the *Means* appointed, without which we shall fall into *Errour*, and the most devout Prayers will not obtain Relief. ^l God indeed giveth Wisdom,

^k Prov. xiii. 16.

^l Prov. ii. 6. ix. 6.

of JESUS CHRIST, &c. 17

dom, but we must go in the Way of Understanding. And Christ speaks with Authority: ^m *If ye continue in my Word, then are ye my Disciples, and ye shall know the Truth, and the Truth shall make you free.*

ONLY the Revelation of God could set Men right, when the World was involved in Errour, and with all it's Wisdom knew not God. Revelation only could declare the Will of God, and discover a future State with Clearness and Assurance of Truth; especially, the Knowledge of Christ alone, and the Truth of his Revelation, could make miserable Men free, from the Bondage of Ignorance, and give them a perfect Freedom from the Curse of the Law, from the Severity of Divine Justice, and from the Dominion of Sin. But then we must shew our selves Men, and act rationally, honestly, and diligently, in the Study and Practice of the Divine Admonitions, and acquire as much Faith as we can, and see as well as we may with our own Eyes, by a good Use of our own Reason. ⁿ The Light of the Body

^m John viii. 31, 32.

ⁿ Luke xi. 34, 35.

18 *The Scripture Divinity*

Body is the Eye, therefore when thine Eye is single, when thy Understanding is clear, not depraved with Lust, ° thy whole Body also is full of Light; but when thine Eye is *Evil*, thy whole Body also is full of Darknes: *Therefore take heed that the Light, which is within thee, be not Darknes.*

THERE are general Rules to be observed, for the good Order of Mankind; they may be called Laws of Nature, which are dictated by Reason, and confirmed by Experience.

I. THAT Reason is the governing Principle, and God requires the Use of it, to shew the *Glory* of his Work, and to avoid the Abuse of his Creation: It is the Law of God's Creation, that Reason shall govern the *Rational World*.

II. THAT Men are free Agents, and a natural Liberty is given them, which God will not take from them, but they must

° Ratio, cui freni traduntur, tam diu potens est, quam diu diducta est ab affectibus; si miscuit se illis, et inquinavit, non potest continere, quos sub-movere potuisset. *Seneca, de Ira, p. 396.*

must govern it by *Reason*: It is the general Rule of God's Providence, to permit their natural Course to natural Causes, and Liberty of acting to free Agents; God doth not deprive wicked Spirits of their natural Liberty, but keeps them under certain Limitations.

III. THAT in the Affairs of the World, *Means* are appointed unto Men, for the acquiring of any Good: It is the Law of God's Creation, and the Rule of his Providence, that Mankind shall be employed in the Use of Means. Employment is most necessary for the present State of Man, and Religion is his best Employment.

IV. THAT the Neglect of Reason, and of proper Means, is the Cause of Error in all Affairs. Experience tells us, that Errours might have been avoided, if we had better consider'd, and had used the necessary Means. *p A prudent Man looketh well to his going, and the Heart of the prudent getteth Knowledge.*

WE find by Experience, that Men go
right

20 *The Scripture Divinity*

right or Wrong, according to the Application of Mind; he that is right in one Point, may be mistaken in another, because he hath not studied that Case, or hath suffer'd his Mind to be prepossessed with another Opinion. Natural Pride being allow'd its Course, will not suffer Men to examine Things, nor to alter their Sentiments. Pride raiseth Prejudices, which make Men dull of Hearing, and slow of Heart to believe; it is neglect of the Light of Nature, that causeth Ignorance, and suffereth any little Impression, to give a wrong turn to the Judgment. But he, that by the Light of Nature desires and endeavours to do the ^a Will of God, shall know of the Doctrine; because God giveth ^r Wisdom from above, to assist the honest Endeavours of Men, *and enlightens the Eyes of their Understanding.* ^f

ERROR sprung up very early in the Christian Church, through an Abuse of *Human Reason*, which causes a Darkness of Mind. Hence the Mind is either depraved with Lust, or with the Pride of
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^a John vii. 17. ^r Jam. iii. 17. ^f Ephes. i. 18.

of JESUS CHRIST, &c. 21

corrupt Nature. Then it is either blinded with Vice or corrupted with vain Philosophy, and will not believe the Mystery of Jesus Christ. It is not the unlearned, so much as the learned, who are the Authors of Heresies. The common People are both instructed and comforted by the plain Doctrine of the Holy-Scriptures, and meddle not with deep Mysteries. This is indeed their Duty, to attend to their Ministers, and to use their own *Reason* as well as they can. There is no doubt but the *Faith* of ordinary People may be more acceptable, than that of many learned Men, who raise Scruples through too much conceit of their Learning, and have not a due Regard to the holy Scriptures, *which God hath caused to be written for our Learning.* *

It is generally the Learned that do err from the Truth, and lead the Vulgar after their Inventions. There are Gnosticks in every Age, who are Enemies of the Cross of Christ, and believe not the infinite Value of his Sufferings. They will not submit to Revelation, and would have the Deity to submit to their Rules.
They

* Rom. xv. 4.

22 *The Scripture Divinity*

They would have their Reason to be the Measure of Truth, and all Truth to be within the Compass of Demonstration, as if they could comprehend the divine Nature, and know all the Mysteries of God; so as to account them no Mysteries, when the least of his Works is a Mystery to them. As those Men are more apt to go wrong, so God is more inclined to leave them to their own Conceits. *Divine Grace* assists Christians in their Warfare; but it is an Act of mere Favour and Indulgence to human Weakness. If we ascribe Sufficiency to our selves, disowning the Grace of God, there is no Reason to expect the Continuance of it, and we may argue our selves learnedly into Perdition: "*Beware lest any Man spoil you through Philosophy and vain deceit, after the Tradition of Men, after the Rudiments of this World, and not after Christ.*"

THE Divinity of Christ was disputed or diversely understood in the Primitive Times. The Heresy of the Gnosticks began in the Apostles Days, and to them *St. Paul* alludes; O *Timothy*, keep that
which

of JESUS CHRIST, &c. 23

which is committed to thy Trust, avoiding prophane and vain Babblings, and Oppositions of Science falsely so called, which some professing have erred from the Faith. They held the Soul to be of the Substance of God, and denyed the Divinity of Christ; saying only, that God dwelt in him. St. *Peter* foretells the Improvement of this Heresy, and that certain Teachers wou'd deny Christ's Divinity. The Prediction Points out the *Arian* Heresy, and that Heresy verifies the Prediction. There were false Prophets among the People, even as there shall be false Teachers among you, who shall privily bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift Destruction.
^w *And many shall follow their pernicious Ways, by Reason of whom the Way of Truth shall be Evil spoken of.*

THIS Prediction, as it distinguisheth the *Arian* * Heresy, so it gives a Reason against

^w 2 Peter ii. 1, 2.

* A late Writer saith, Arianism was the right Opinion, and calls it *Eusebian* Doctrine, as if *Eusebius's* Writings favoured that Heresy. *Baronius*, and some of the Ancients, lay it to his Charge.
He

24 *The Scripture Divinity*

against it, *viz.* That Christ is the Lord, as God is eminently stiled, and it is he that hath bought us, as God is said to have bought his People, when he redeemed them from the *Egyptian* Bondage. y Is not he thy Father that hath bought thee? Now we are bought by the Son of God, and this is a greater Redemption, of which the other was a Type, and only a Shadow of eternal Redemption. This is the great Work so much spoken of; Christ did not only instruct the sinful World, but he z bought us with a Price, a Sacrifice of infinite Value, hath redeemed us from the Bondage of Sin, and purchased our eternal Salvation, from the infinite Justice of God. In him we have Redemption through his Blood, even the Forgiveness of Sins, according to the Riches

He hath indeed some incautious Expressions; but Dr. *Cave* hath sufficiently vindicated him, producing several Quotations from him, which are inconsistent with that Heresy; and proves, that in the Management of that mysterious Controversy, he delivered himself in the Language of St. *Athanasius*, St. *Basil*, St. *Hilary*, &c. celebrated Champions of the Orthodox Faith.

Dissertatio tertia adverb. Jo. Clericum.

y Deut. xxxii. 6. z 1 Cor. vi. 20. vii. 23.
1 Pet. i. 18. Ephes. i. 7, 8, 9.

- of JESUS CHRIST, &c. 25

Riches of his Grace, wherein God the Father hath abounded towards us in all Wisdom and Prudence; *having made known unto us the Mystery of his Will, according to his good Pleasure, which he hath purposed in himself.*

WHEN we consult the Fathers, or ancient Writers of the Church, we find indeed different Opinions; some could not digest the great Mystery of the Son of God, some have learnedly defended it; but some have so expressed themselves, as that they might be misunderstood, and have given occasion to Errours; others have carried their Enquiries beyond the Limits of human Understanding, and have fallen into Errour by Mismanagement. They were Men of like Passions as we are at this Day. Therefore in the Defence of Christ's Divinity, I shall not make use of the Ancients, nor tread in the Steps of modern Writers, who abound in Quotations, and only lengthen the Controversy. I account the Scripture it self sufficient, in order to the Attainment of the End for which it was designed, and to speak enough to well disposed Minds, *That we may be certified of those Things wherein we have been instructed, Luke i. 4.*

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26 *The Scripture Divinity*

I suppose the holy Scripture was intended to be a sufficient Information, and a perfect Rule of Faith and Manners, by which any Capacity might profit, that had the common use of *Reason*. Yet is it not so plain neither, as to need no Explanation nor Reasoning about it; but it is to be learned and understood by a sober Use of Common Reason, with the Assistance of Ministers, and God giving a Blessing to our Care and Endeavours to know and obey the Truth. It is the Pride of Man, and Learning abused thereby, that oppose Divine Truths. Vain Man wou'd know too much, and, as did our Forefather, falls by climbing too high. Little Man wou'd comprehend the Divine Nature, and know the Extent of the Divine Power; ^a But he offends by his Presumption, and *Satan is permitted to get the Advantage of him, to turn away his Ears from the Truth.*

It hath been observed, that God allows to wicked Spirits their natural Liberty, but restrains their Malice as he thinks fit. He could entirely destroy the Devil,

^a 2 Cor. ii. 11. 2 Tim. iv. 4.

of JESUS CHRIST, &c. 27

Devil, or deprive him of all Power; Why doth he suffer him to do Mischief? We cannot know the Counsels of God, nor is he obliged to give us an Account of his Measures. God is directed by his infinite Wisdom, and his Will is perfect Reason. He doth not think fit to annihilate, or destroy the Being of his Creatures; but he limits the Power of evil Spirits, as it is agreeable to his Justice, and to the Wisdom of his Providence. They are permitted to tempt Mankind; because this Life is a State of Probation, and Men are to undergo Tryals for a future Reward. We must be converted to Reason and made Men, before we can become good Christians; and Exercise keeps the Spiritual as well as the natural Man in Health, able to fight with the Enemy. Christ was pleased to set an Example, and his Apostle exhorts; resist the Devil, and he will flee from you; draw nigh to God, and he will draw nigh to you, *Jam. iv. 7.*

THE Devils have greater Power among Heathens, and Opposers of Religion: They have Success against unthinking Men, and such as are weak in Faith by their own neglect; they prevail against

28 *The Scripture Divinity*

the Wise and Prudent of this World, to bring forth Errours from the Head, which end in pernicious Consequences. ^b *The old Serpent draws with his Tail the third Part of the Stars of Heaven, and casts them to Earth;*

Rev. xii. 3, 17.

^b A gread red Dragon, having seven Heads and ten Horns, and seven Crowns upon his Heads; that is, the Devil having for his Instruments *Rome* built upon seven Hills, and its Pagan Emperors. The seven Crowns are the seven Sorts of Government, by which *Rome* was governed by Kings, Consuls, Dictators, Tribunes, Decemvirs, Pagan Emperors, and Christian Emperors, whereof five were extinguish'd before St. *John's* Time, *Rev. xvii. 10.* There are seven Kings; five are fallen, and one is, and the other is not yet come. The ten Horns are the ten Principal Provinces, the Governours whereof ruled like ten Kings. *Y 12.* St. *John* foretold the Persecutions, which the Church should suffer from the Pagan Emperors of *Rome*; the first was in the 10th of *Nero's* Reign, when Edicts were published against the Christians, who concealed themselves in private Places, and are signified by the Woman in the Wilderness, *Rev. xii. 6.* The Persecutions caused by Roman Emperors, are reckoned ten, the last of which was in the Reign of *Dioclesian*, An. Dom' 302, and after him continued to the Year 311. *Constantine* obtained the Empire, Anno 312, and after him succeeded Christian Emperors, who continued a short Space at *Rome*, *Rev. xvii. 12.* The Papal Government succeeded, which mixed Christianity with Paganism, and persecuted other Christians.

of JESUS CHRIST, &c. 29

Earth; For although the Seed of the Woman hath bruised the Serpent's Head; that is, hath over-power'd and master'd him; yet he hath some Power to insinuate wrong Notions, into the Minds of careless Men, to fix their Hearts upon Earth, and divert them from Heavenly Desires. He raiseth Persecution against the Woman in Heaven, that is, the Church and her Child, the Body of the Primitive Christians; and maketh War with the Remnant of her Seed, which keep the Commandments of God, and have the Testimony of Jesus Christ. *c But they overcome by the Blood of the Lamb, and the Sword of the Spirit, which is the Word of God.*

THE Son of God enabled his beloved Disciple, to foretell the Distresses of the Church, and other future Events; and that the Free-Agency of Men might not be hindred, he writes obscurely, and to exercise Mens Consideration, he useth an Allegorical Style, after the Manner of Eastern Nations. Our Saviour himself speaks in Parables, and it is well to be observed, that there is a plain Distinction,

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30 *The Scripture Divinity*

between Allegorical Discourses, and Matters of fact, that is, the Miracles actually done by our Saviour and his Apostles. It is strange Perverseness, that some cavil at the Scriptures, and turn Christ's Acts into Allegories, when they deny not his Apostles more numerous Miracles, which they wrought in his Name, and owned their Power to be derived from him. But pious Minds will observe, *that the ^d Gospel came not in Word only, but also in Power, and in the Holy Ghost, to teach Men to serve the Living and true God, and to wait for his Son from Heaven, whom he raised from the Dead, even Jesus which delivered us from the Wrath to come.*

THE Holy Scripture informs us, that God did become Man, and requires our *Belief* of it. This Faith is made a Duty, a principal Duty of Religion. The grand Question is, Whether Christ is really God, or hath only the Title, and is some eminent Creature? He soon determines it by saying, That he is the only begotten Son of God, and hath an intimate Communion with the Father; that only himself and the Holy Spirit which are of
one

of JESUS CHRIST, &c. 31

one Effence, could declare the Counfels of God, No * Man hath seen God at any Time, the only begotten Son which is in the Bosom of the Father he hath declared him; no Man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him. And what Man knoweth the Things of Man save the Spirit of Man, which is in him? even so the Things of God knoweth no Man, but the Spirit of God. *For there are three that bear Record in Heaven, The Father, the Word, and the Holy Ghost; and these Three are One.* 1 John v. *¶* 7:

BUT these and other Texts are diversely interpreted; we need not doubt to affirm, that the Scriptures are wrested and wronged by forced Interpretations which increase the Difficulty, and consequently the Reward of Faith. ^e For there must be *Heresies* among you, that they which are approved may be made manifest among you. It is to be granted there are some Difficulties in believing,

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and

^x 1 Jo. i. 11. Mat. xi. 27. Lukex. 22. 1 Cor.
ii. 11. ^e 1 Cor. xi. 19.

32 *The Scripture Divinity*

and that may very well be expected, since so great an Advantage is annexed to it, that is, the Gift of eternal Life. Yet Faith becomes easy to the lowest Capacities, who are disposed to Piety, and assisted by the Spirit of God. Religion, both in doing and believing is a kind of Burden, and a Yoke to corrupt Nature, which doth not relish Holiness; *but by the Grace of our Lord Jesus Christ, his Yoke is easy and his Burden is light.* Mat. xi. 30.

It is argued *à Priori*, from the Common manner of Precedency, That He, who hath begotten is before him that is begotten; and so it is in created Beings; but God is not to be compared to them, and Christ is the only begotten, as no Creature is, a Son of the divine Essence. The Father is in respect of Order first, and not in respect of Time. He was a Father before Time was, and the Son ever existent with him, together with the Holy Ghost proceeding from both. The Manner how, we cannot apprehend, nor can we conceive the Father's Eternity, and the one may be understood as well as the other. We could not indeed have known of the Son, nor of the Procession of the Holy Ghost, except it had been revealed;
and

of JESUS CHRIST. &c. 33

and this is one Argument of the Truth, that it could never have entred into the Thoughts of Man. But when it is revealed and testified by such strong Evidences we believe the Son and Holy Ghost's Eternity as well as that of the Father, ^f *To whom Christ offered himself without Spot through the eternal Spirit.*

IT is an incomprehensible Mystery, that three Persons exist in one God, but this is affirmed in Holy Scripture, and each Person is distinguished by their several Operations. If no such Thing is intended, the Scripture doth not speak Sense. The Holy Scripture vindicates itself, and challengeth the Name it bears; because it is all a good Design, and full of divine Wisdom; it is strange if it speaks not Sense. We might take Christ's Word for it, in Conjunction with his mighty Works; but when he hath wrought wonderful Works, it is strange if we cannot make Sense of his Words. he carries on the good Work and design of Piety, and thus he speaks to his Disciples, & if you love me, keep my Com-

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mand-

^f Heb. ix. 14. & John x. 15, 16. xv. 26.

34 *The Scripture Divinity*

mandments, and I will pray the Father and he shall give you another Comforter, that he may abide with you for ever even the Spirit of Truth, whom the Father will send in my Name, *When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me.*

CHRIST, being one with the Father, as he had before affirmed, here asserts his equal Power, in sending the Holy Ghost, which no Creature would be invested with, and the greatest Work of God is to be done in his *Name*. By Comforter, we must needs understand a Person that affords us Comfort, and nothing else can be meant by another Comforter, but a different Person from the Father who sends him, and from the Son, who prays that he may be sent. He who is an Advocate with the Father, is not the Father, and he whose Coming depends upon the Son's Departing, is not the Son. The same Person doth not send himself, nor interceed with himself. ^h The Father was in Heaven, the Son ascended up to Heaven, and

^h Acts ii. 23.

of JESUS CHRIST, &c. 35

and the Holy Ghost descended from Heaven. The Apostle makes the same Distinction, and sheweth the Divine Power of Christ. *For i through him we have an Access by one Spirit unto the Father.*

It is another incomprehensible Mystery that God should become Man, in the Person of the Son of God, distinguished from the Father and at the same Time united with him. *Great is the Mystery of Godliness*, God was manifest in Flesh, and yet it must needs be so, if Christ speaks good Sense. He asserts his Omnipresence which is an incommunicable Attribute of the divine Nature, and he was in Heaven at the same Time that he appeared upon Earth. No Man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven. By a natural Union, the Son of Man is one with the Father, and by the same Union, *God hath purchased a Church with his own Blood.* Act. xx. 28.

It is incomprehensible to us, how an infinite Being should exist in the *Form* of Man, but it is not impossible with God who

36 *The Scripture Divinity*

who is omnipresent. The ^k Heaven of Heavens cannot contain him, and yet he can appear in a small Space. He hath before acquainted us with such Appearances, that we might be prepared to believe his *Incarnation*. God can shew himself as he pleases, and hath given visible Tokens of his Presence, but commonly in the Person of the Son, who transacted the Affairs of Mankind. *Abraham* built an Altar, not unto God the Father, but unto the Lord, who appeared to him in the Form of a Man. He was one of the ^l three Men, whom *Abraham* presently distinguisheth, and calleth Lord; and when the two Angels were gone, *Abraham* stood yet before the Lord. The Son of God being often seen of *Abraham* takes Notice of it, ^m *Abraham* rejoiced to see my Day; and *Abraham* built an Altar to this Lord, who oftentimes appeared to him. Gen. xiii. 18.

THIS divine Person shews himself to be God by his all-seeing Knowledge, he knew *Sarah* laughed within her self, when she stood behind him. He is sometimes called

^k Kings viii. 27. ^l Gen. xviii. 2, 3, 22. ^m John viii. 56.

called an Angel, because he was a Messenger from the Father. ^a The Angel, saith *Jacob*, which redeemed me from all Evil, bless the Lads. It was no other but God himself, to whom *Jacob* prayed, who could bless his Children. It is not probable that God the Father should so appear, and be called either Man or Angel; but the Son so humbled himself, because he intended to take the real *Form* of Man, and his Appearance would be less strange. It was the same Person who conducted the Israelites, of whom the Father saith, Behold, I send an *Angel* before thee, to keep thee in thy Way. It was He whom the Israelites provoked in the Wilderness, and let us not tempt *Christ*, as some of them also tempted, and were destroyed of Serpents. 1 Cor. x. 9.

* THE same Person appeared in less Form to *Moses*, in a Flame of Fire out of a Bush. *Moses* saith, the Angel of the Lord appeared, and presently after, he saith of the same Person, God called him out of the midst of the Bush
and

^a Gen. xlviii. 16.

* Ipse autem *Christus* cum Patre vivorum est Deus qui loquutus est *Moyse*, &c. *Iren.* l. 4. 232.

38 *The Scripture Divinity*

and said, I am the God of thy Father, &c. *I am that I am*, The Lord God of your Fathers; the Hebrew is *Jehovah*, of the same Root and Signification with *I am*. It could not be a created Angel, who took upon him this great *Name*, which is given to none but God himself, and by this he would be distinguished from all others. It is an eminent Proof of the Son of God, who was at first stiled an Angel, and this Angel was God himself, distinguished from the Father, who sent him a Messenger to Men, *The Lord whom ye seek shall suddenly come to his Temple, even the Messenger of the Covenant, whom ye Delight in*, Mal. iii. 1.

THIS Angel was the Son of God, the Angel of the Covenant, and Mediator for Men, because the Pardon of Sin is ascribed to him: ° Behold I send an Angel before thee, beware of him, and obey his Voice, provoke him not; for he will not pardon your Transgression: ¶ Who can forgive Sins but God alone? ¶ I am the Lord, (in the Hebrew *Jehovah*) that is my Name, and my Glory will

° Exod. 23. ¶ Mark ii. 7. ¶ Isa. xlii. 8.

of JESUS CHRIST, &c. 39

will I not give to another. But this Angel hath the *Name* of God in him, and he saith in his human Nature, I am in the Father, and the Father in me: The Father hath committed all Judgment to the Son; he hath given up one Pre-rogative, that is inseparable to the Divine Nature, that all Men should Honour the Son, even as they Honour the Father; and therefore, *He is one with the Father.*

THE Name *Elohim* was given to Creatures, in common with God. It imports Justice and Judgment, and is allowed to Princes and Magistrates, to whom are committed the lesser Judgments of this World; but God only is the great Judge of all, to whom belongs the General Judgment. He could not so dishonour himself, as to confer this Office upon another Person, who is not the same in Nature, and of the same Ability with himself. But Christ asserts himself to be Judge of the World: † For the Father judgeth no Man, but hath committed all Judgment to the Son. The Father judg-
eth

† John v. 22.

40 *The Scripture Divinity*

eth not in his own Person singularly, but as united with the Son: The Son judgeth in his own Person, yet so, as not to exclude the Father, by Reason of a natural Union. If Christ is Judge, and not one with the Father, then the Father is excluded, and God is not Judge of the World: † *But he cometh in the Glory of his Father with the Holy Angels.*

JEHOVAH is the proper Name of God, incommunicable to any Creature. He chuseth to be called by this Name upon Occasions of Mercy, as he speaks to *Moses* in the Cliff of the Rock, † *Yehovah, Yehovah*, The Lord is merciful and gracious, slow to Anger, &c. This Name was forbid to be pronounced by any but the high Priest, and that only in one Place, the *Sanctum Sanctorum*, at one Time of the Year, upon one Occasion only, when the Blessing of God by the Mouth of the Priest was to be derived down upon the People; yet this Name is frequently given to the Messias, when he is foretold by the Prophets, because he had a particular Commission, upon the
Con-

† Mark viii. 38.

† Exod. xxxiv. 6.

of JESUS CHRIST, &c. 41

Conditions of his Covenant, to bless Mankind, and be merciful in Judgment. Therefore Christ is distinguished from all Persons, (who are called Gods, or Sons of God, by the Name *Elohim*) and is united with the Father in the more excellent Name *Jehovah*.

A learned writer saith, ^a “ The Name
 “ of *Elohim* is not proper to God, but
 “ common to him with the Creature.
 “ The Angels are called so; Men are so
 “ called, Judges especially; nay and the
 “ False Gods too. The Name *Jehovah*
 “ was of higher import and Estimation
 “ than that of *Elohim*. Also in Addres-
 “ ses of Mercy and loving Kindness,
 “ God was pleased to be called rather by
 “ the Former, but in those of Executi-
 “ on and Sentence by the latter. There-
 “ fore our Saviour (in the Case he was)
 “ cried not *Jehovah*, *Jehovah*, much less
 “ Father, as at other Times, but ^w *Eli*,
 “ or *Eloi*, *Eloi*, ^x my God, my God, as
 “ meaning the Judge of all the World,
 “ and

^a Gregory's Observations, p. 6, 7.

^w Hebrew. ^x Syriack Translation of the Psalms
 Psal. lxxxvi. 3. Exod. xxi. 6. 1 Sam. ii. 25.
 Job. xxiii. 16.

42 *The Scripture Divinity*

“ and doing the extreamest Right upon
 “ his own Son, treading the Wine-Press
 “ alone, under the Person of all Mankind.
 “ By this Means he could justly pardon
 “ Sin, and abate the Severity of Divine
 “ Justice, in Behalf of Men fitly quali-
 “ fied. *y A bruised Reed shall be not break*
 “ *and smoaking Flax shall be not quench,* *’till*
 “ *he send forth Judgment into Victory.*

z As the Father hath Life in himself,
 so he hath given to the Son, to have Life
 in himself. After this Manner God hath
 not given Life to any Creature, nor can
 it be said of any Creature, that he hath
 Life in himself. It must be by an Eter-
 nal Generation, *a* that the Father hath
 given to the Son to have Life in him-
 self. He saith moreover, *b All Things*
that the Father hath are mine, by which
 we must needs understand, the Nature,
 Eternity, Omnipotence, and all the At-
 tributes of God, and that in all Things,
 that concern the Deity, Christ is equal
 to,

y Mat. xii. 20. *z* John v. 26.

a Adest enim ei semper Verbum & Sapientia,
 Filius & Spiritus, per quos, & in quibus, omnia
 liberè & sponte fecit. *Iren. l. 4. p. 253.*

b John xvi. 15.

of JESUS CHRIST, &c. 43

to, and one with the Father. So the Jews understood him; and what could the Apostle mean, when he saith, who being in the Form of God, thought it not Robbery to be equal with God? and if St. *John* speaks the Truth he could not be a created Being, because he could not make ^c himself. *For all Things were made by him, and without him was not any Thing made that was made.*

It is unreasonable to limit the Creator by a Rule taken from the Creature, when we cannot with Certainty apply that Rule, that is, the Father being before the Son; which if it can be said of God, it is only in respect of Order, and conformable to our Manner of Speaking. We may not have a proper Term for so great a Mystery. But it is not impossible with God to have a kind of Generation peculiar to his own Nature. Nay, it is highly

^c Non enim per seipsum fieri potuit, tanquam jam esset antequam fieret, ut esset ipse per quem fieret idem ipse. Et quid opus eum fieri qui jam erat? *Augusti contra Sermonem Arianorum.*

Is quidem, qui omnia fecerit, cum verbo suo justè dicatur Deus & Dominus Solus.

Iren. . . 3. p. 183.

44 *The Scripture Divinity*

ly probable that God may be a Father of a Son, according to the Nature of God. Without an Eternal Generation, it is improper to say God the Father, because he is not a Father, according to the manner of Men, and it is too low to derive that Title only from them. ^d *Canst thou find out the Almighty unto Perfection? His greatness is unsearchable.*

IF we observe, how much God insists upon the Title of Father, and is called emphatically, the God and Father of our Lord Jesus Christ, it is a natural Conclusion that Christ is the Son of God by Nature, and by an eternal Generation; and only in respect of his Human Nature, the Father is his God. He is Father of Men and Angels, in a figurative Sense, as they were created by him, but he is also a Father by Nature, distinct from the Creatures, and always was a Father. ^e

FOR

^d Job xi. 7. Psal. cxlv. 3.

^e *A modern Arian makes Use of any ancient Writer, to give some Colour to his Opinion; he quotes Novatian, and saith his Words are very remarkable, Pater præcedit Filium. He was a Man of mean Character, a Dissenter from the Church, a Teacher of Pride, a Corrupter of Truth, and Bane of Charity.*
Cyprian. Cav. Hist. Liter.

of JESUS CHRIST, &c. 45

FOR unto which of the Angels said he at any Time, Thou art my Son, this Day ^f have I begotten thee? He is declared to be the Son of God with Power, in the Time of his Appearance, who was begotten before all Time: And again, when he bringeth in the first begotten into the World, he saith, And let all the Angels of God worship him. God made the Creatures, but Christ preceeded from him, by an eternal Generation; so he distinguisheth himself, *I came forth from the Father*, & John xvi. 28.

If then the Scriptures are Truth, the only Son of God is eternal; and if in this Point we are mistaken, we do err by knowing the Scriptures. They lead
us

^f Signifies Eternity, being spoken of God, with whom it is always To-Day. Orig. Com. in Joh.

Heb. i. v. 6. Rom. i. 4. Psal. ii. 7.

^g But Novatian is quoted by orthodox Men, and by some late learned Divines, who understand him better, by comparing with other Expressions; he may mean, that the Father is precedent to the Son only in Order of Nature, not in respect of Duration. For he saith before, *Semper enim in Patre, ne Pater non semper Pater.* c. 31.

Si Homo tantummodo Christus, quomodo dicit, *Ego ex Deo prodii, cum constat, hominem a Deo factum esse, non ex Deo processisse.* cap. 23.

46 *The Scripture Divinity*

us into this Belief; this is the most natural and obvious Sense of them, that Christ is really God, and not only in Name. He accepted of Divine Worship, and we are commanded to worship him. We can do no more to God himself, and God alone ought to be worshipped. When Christ allowed the Devil to tempt him, he saith, It is written, it is the Word, thou ^h shalt worship the Lord thy God, and him only shalt thou serve, by Religious Adoration. But the Scriptures teach us, that the Son of God is to be worshipped and honoured as the Father. Therefore it is more reasonable and safe, that we believe him to be truly God, whom we are taught to worship, *than to worship him, whom we do not believe to be God: Rom. i. 25.*

CHRIST distinguishes his Father from others, and himself from Creatures, by an uncommon Relation to him. ⁱ The Father loveth the Son, and sheweth him all Things, that he doth himself, and he will shew him greater Works than these, that ye may marvel: For as the Father raiseth up the Dead and quickeneth them,
even

^h Mat. iv. 10. ⁱ John v. 20, 21.

of JESUS CHRIST, &c. 47

even so the Son quickeneth whom he will. The Father sheweth unto him as Man, but he quickeneth as God; and hath an equal Power to restore, as he had to create; and is distinguished by his Will, as a Person in equal Power, He quickeneth whom he Will. The Apostles frequently repeat the Title of Father, and the Relation of Christ to the Father eternal: All which would signify Nothing, if God was not a Father from Eternity. To make him only a Father in time, is to bring him down to the Level of human Nature: But God can rather take Manhood unto his Godhead, than become nothing else but Man; the second Man is the Lord from Heaven. 1 Cor. xv. 47.

AFTER Christ's Resurrection, whereby his Divinity is declared with Power,¹ he declares himself to St. John in his Revelations. He shews his Eternity and Union with the Father, by those Expressions,

¹ Neque dictum est, non est alius æqualis mihi, sed dictum est, non est alius præter me. Aut ergo confitere Patrem & Filium unum esse Dominum Deum, aut aperte nega Dominum Deum esse Christum. *Aug. lib. 2. c. 23.*

Rev. xxii. 9.

Rom. i. 4.

48 *The Scripture Divinity*

sions, which God had made Choice of before to declare his Eternity. ^m I am the first, and I am the last, and besides me there is no God. This Expression signifies Duration, before Time began, and after it shall have an End. It is applied to God the Father. I am Alpha and Omega, the Beginning and the Ending saith the Lord. It is also applied to our Saviour who is over all, ⁿ God blessed for ever, and he speaks it himself. I am the first and the last; I am he that liveth and was Dead, ^o *I am Alpha and Omega*, the Beginning and the End, the first and the last. *Blessed are they that do his Commandments, that they may have right to the Tree of Life*, Rev. i. 17. xxii. 13, 14.

ALL Things said of God, with the the great Name of *Jehovah*, are said of Christ, and to him is ascribed in the New Testament, whatsoever is said of *Jehovah* in the Old. The Creation is the distinguishing Character; upon that is founded all the Glory of God, and nothing can be said greater of him. ^p Thou art God, even

^m Isa. xlv. 6. ⁿ Rom. ix. 5. ^o Rev. i. 8. xxi. 6.
^p 2 Kings ix. 15. Jo. i. 3. Col. i. 15, 16.

of JESUS CHRIST, &c. 49

Even thou alone, of all the Kingdoms of the Earth. Thou hast made Heaven and Earth, but without the Son of God nothing was made. He was the first born of every Creature, that is, *before every Creature. For by him were all Things created, that are in Heaven and Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers; all Things were created by him and for him. He was the final as well as the efficient Cause. Thou Lord in the Beginning has laid the Foundation of the Earth, and the Heavens are the Works of thine Hands. But he that built all Things is God. It is therefore plain, if Scripture have any Weight, or strong Words any Sense, that God the Son is Creator, properly and strictly so, and consequently *Eternal*.

It may be asked, why are the Scriptures so intricate, and need so many Criticisms? It is a Matter of vast Importance to believe and do our Duty; why is it

C not

Πρωτότοκος πάντων κτίσεων, Πρὸ αὐτοῦ, πρῶτος
prior, πρῶτός μιν, prior me, Jo. i. 30.

Quis Auctorem inter Opera sua depuerit, ut videretur id esse quod fecit? *Ambros. de Fidel. l. c. 5.*

50 *The Scripture Divinity*

not more clear, and the Way of Salvation made more plain? It is to be answered, That the Gospel is the only *Means* to comfort us concerning our Mortality, and bring us to eternal Happiness; but it was intended for an Employment, an Exercise of Reason, and no more was intended by Instruction, than to persuade with good Reason. It is the Office of Reason to make Way for Faith. If Men will not apply their Reason to rational *means*, they are unworthy of any other *Means* of Conviction. When Men had corrupted their Way, and estranged themselves from God, it was meer Favour, that he revealed himself. He might send his *Word*, when and where he pleased, and impose what he pleased upon us; it is the very Condition of the present State, to undergo some Difficulties, and those that will not contribute Endeavours, and some Inclination to be religious, shall not receive Assistance from Heaven, to raise them to the heavenly Life. They are not worthy of present Truth, nor of future Blessings, who will not labour for them, *when the Labour is infinitely less than the Benefit.* Jo. vi. 27.

THE Reasons already offered are sufficient to convince reasonable Men, and confirm the great *Mystery* of the Son of God, tho' we cannot explain the Manner of his Existence. There are many more Arguments, in the just Interpretation of the Scriptures, which prove the *Divinity* of Christ, That he is the Son of God in the highest Sense, that is, by Nature and from Eternity. But I intended not to insist largely upon these Arguments, nor upon the Evidence of Miracles, which confirm the Truth of all that Christ said of himself. These Arguments have been well managed by others; and there are subtil Adversaries, who wrest the Scriptures, and change the * *Truth* of God into a Lie. They employ their Learning to ill Purpose, and as † *Jannes* and *Jambres* withstood *Moses*; so do these also resist the Truth. *And others have been tossed & too and fro with every Wind of Doctrine, by the Sleight of Men and cunning Craftiness, whereby they lie in Wait to deceive.*

I shall therefore more largely insist upon two Arguments, which have not been
C 2 largely

* Rom. i. 25. † 2 Tim. iii. 8. 4 Ephes. iv. 14.

52 *The Scripture Divinity*

largely treated of, and for any Thing I know, have not been employed in this Cause. The first is, *The great Value of Truth*. The second is, *The Nature of the Christian Faith*.

BY these two Arguments *Faith* will be more Easy, and attainable by any Person, who will use ordinary *Consideration*, being assisted therein by the Grace of God, which always doth assist a Christian, that applies his Mind to *Religion*, and devoutly prays for divine Assistance. The proper *Means* of doing Things are the necessary Employment of Mankind; and if we do not Use the the *Means* of Faith, that is, the Consideration of God's Word, our Prayers will be ineffectual. Faith deserves all that we can do to attain it, and it is our Duty to π love God with all our Understanding. If we sow good Seeds, God will give $\dagger$ Increase, in the glorious Faith of his Son, π in whom are hid all the Treasures of Wisdom and Knowledge.

THE former of these Arguments will prove it an Impossibility, that Christ should be

π Mark xii. 33.

$\dagger$ 1 Cor. iii. 7.

π Col. ii. 2

of JESUS CHRIST, &c. 53

be a Deceiver, and declare himself the Son of God, except he were really so, that is, the Son of God by Nature, and distinct from all other Sons of God; the latter will demonstrate the Truth, and there will be no need of nice Distinctions, but the rough Places will be made plain from this one Consideration, That if Christ be not really God, but improperly so called, and not the Son of God from Eternity, Then *Faith* is made void, and the Gospel a vain Thing: Without that we had as good have no Religion, but honest Deism, which seems to be the Design of Adversaries, tho' they pretend to own the *Scriptures*. I will not say, but some Men may aim at *Truth*, yet generally they idolize their own Learning, and wrest the *Scriptures* by forced Interpretations, *not rightly dividing the Word of Truth.* ^u

HOWEVER, to lay a Foundation, I shall premise a few Words, to confirm the Truth in general. The Holy *Scriptures* were written at several Times, in a different Manner, in distant Places, by Men of different Qualities, some Courtiers,

C 3

ers,

^u 2 Tim. ii. 15.

54 *The Scripture Divinity*

ers, some Husband-men, some Scholars, and others Tradesmen. Now, that all these should conspire in one Design, to impose upon the World, and to tell Lies in a pious Strain, and no Body be able to discover it, in some Thousands of Years, but still those Writings have been accounted divine, esteemed and preserved, in Spite of Enemies of all Sorts, and not only so, but they have kept up the highest Reputation in the World, beyond all other Books, this, I say, Labours under a double Impossibility, and no Man can fairly answer it.

BUT then if we consider the Worth and Benefit of that inspired Book, how much it promotes all Manner of Goodness among Men, whilst the World is strongly inclined to evil Courses; yet how much it hath improved the World where ever it came, and where it never has been, the People for the most Part but one Degree above Brutes; how it hath taken effect in Spite of Hell to the Honour of the Creator, and to the inexpressible Advantage of virtuous Men, even in this World, and above the Will and Power of Men, all this amounts to a Demonstration, that the infinite Wisdom and Goodness

of JESUS CHRIST, &c. 55

ness of God has been engaged in this Matter, and that if there be any Truth in the World, it is to be found in the *Holy Scriptures*, by which God hath shewed Kindness to Men. *Of his own Will he begot us by the Word of Truth*, Jam. i. 18.

THERE seems to be an Objection against the Old Testament, that there are Words and Actions recorded, which are unbecoming the Deity, such as the Story of *Sampson*, his mean Sort of a Riddle, and his killing 30 Men, to pay his lost Wager. It is very much to be regarded, that God permits free Agents to act with Freedom, and to take their own Way of acting; yet he hath some Influence upon them, and directs them to his main Design. There is a Mixture of Providence and Man's Free-Agency in Scripture-Facts, as there is in the Words a Mixture of Inspiration, and of human Understanding; and what is tinged with human Infirmary is to be ascribed to the Man, and what is wonderful is to be ascribed to God. For God intends to advance his Glory, and shew his Strength by Man's Weakness; and as all Mens Lives are at his Disposal, he can take them in what Manner he pleases. He gave extraordinary Strength to

C 4

Sampson,

56 *The Scripture Divinity*

Sampson, and moved him to chastise a wicked People, *that he might be known to execute Judgment.* Psal. ix. 16.

Sampson was a fit Instrument both in Mind and Body, to shew forth the Wisdom and Power of God; that his Hand might be seen, and his Work reported a-far off. He seems to have been a Man of weak Understanding, because he committed Sin with Harlots; and God ordered the Sins of his Servants to be recorded, to shew the Weakness of Man. He also shewed great Weakness of Mind, by discovering the divine Secret, which was of such vast Consequence. But God shewed himself in taking away and restoring his Strength, to punish both him and the idolatrous *Philistins*, that other Nations might hear, and fear the God of Israel. For this Purpose of declaring God, ^w out of Weakness, Men were made strong; and to shew the Godhead of Jesus Christ, his Strength is made perfect in his ^{*} Servants Weakness, and by his Power they are supported; most gladly therefore they gloried in their Infirmities, that the
Power

^w Heb. xi. ^{*} 2 Cor. xii. 9.

of JESUS CHRIST. &c. 57

Power of Christ might rest upon them.

THE Apostles were very weak Men, without learned Education, yet all on a sudden inspired with Courage to oppose great Powers, able to speak all Languages, and to preach sublime Doctrine, such as no Man could have thought of, without supernatural Assistance. Their Precepts are pure, and tend to advance Men to a State, that is agreeable to spiritual Natures, according to the *Image of God*. But Human Nature is corrupt, naturally averse to Holiness, covetous of vitious Liberty, and would not invent its own Restraint, nor oblige it self to such Rules, as were disagreeable to it; and tho' some Men of Reason have prescribed some Rules, yet none so pure and prevalent, as the Holy Scriptures; therefore it is a rational Conclusion, as well as an Assertion of Divine Authority, *That Prophecy came not by the Will of Man, but holy Men of God spake as they were moved by the Holy Ghost.* 2 Pet. i. 21.

THE particular Argument of Prophecy is a convincing Proof of Christ being the Messiah, and the eternal Son of God. It is mixed with Obscurity, but that was

58 *The Scripture Divinity*

necessary; the Nature of the Thing requires it, and it was also proper for the Exercise of Man, that he might be employed in pious Work, and take some Pains to shew his respect to God. But after some Reading or Hearing the Word, it is a Pleasure to understand a Difficulty, and we find a wonderful Agreement of Scriptures. The Prophecies and their Completion fit like Tallies, that are kept in several Hands; so that the old and new Testament confirm one another. We observe with Admiration, how unlikely Things have come to pass, Providence wonderfully bringing about surprizing Events, and changes in Government, *that it might be fulfilled that was spoken by the Prophets.*

GOD, having made Man a Free-Agent, doth not obstruct his Liberty in acting; yet he brings about many Things by his Providence. He acts by a secret Influence, and yet Men are Actors too, without any Violence put upon them. He sets his Agents to Work, but lets them take their own Way, without enforcing their Wills, or binding their Choice to any Thing, but as their own Propensions lead them. He raised the Roman Empire to a vast
Height,

of JESUS CHRIST, &c. 59

Height, and so orders Circumstances, that all the World should be taxed, that Christ should be born at *Bethlehem*, as it was foretold by the Prophets. ^y It was foretold, that the Gentiles should be called, a Thing very improbable in it self, and yet it was wonderfully fulfilled. The Gospel prevailed against the Roman Power from a very small Beginning, like unto a Grain of Mustard-Seed, *by its natural Goodness, and a Divine Influence.*

It was foretold, that Christ ^z should be despised and rejected of Men; very strange! That he should be despised who wrought so many Miracles; and that he should be rejected of the Jews, who had the greatest Reason to embrace him. ^a He came to his own and his own received him not; but it was also foretold, and it is a Proof of the Messiah, that the Jews should be cast off and their Government dissolved, ^b when *Sbilo* was come; and unto him shall the gathering of the People be. It might be thought impossible that that God should reject his peculiar
Peo-

^y Micah v. 2. ^z Isa. liii. 3. ^a John i. 11. Jer. xxxi. 37. ^b Gen. xlix. 10.

60 *The Scripture Divinity*

People the Children of faithful *Abraham*. But they rejected the Son of God by a blind Obstinacy, and refused the Gospel of Peace. With the same Blindness they resisted the Roman Power, and brought down the terrible Judgments foretold upon themselves. It is again very remarkable, that God preserved a Remnant of the Jews, and hath dispersed them over the World, for no other Purpose in Appearance, but only to attest the Truth of those Prophecies, which condemn their Infidelity, and confirm the *Christian Faith*.

To bring about the Death of Christ, out of the Free-Agency of bad Men, that he might become a Sacrifice for Sin, and fulfil the Predictions of his Sufferings; It is very remarkable, that he who had so many Enemies, should be betray'd by one of his Friends; that the Judge declar'd him innocent, and yet he was condemned; that if he had been guilty of the Crime laid to his Charge, by the Law of his Country he should have been stoned; yet he who had often escaped stoning, was at last crucified, by a Roman not a Jewish Punishment; that it was the Custom, and then practised upon the Thieves, to break the Bones of them that
were

of JESUS CHRIST, &c. 61

were crucified, and yet not one of his Bones was broken; that Crucifixion was the most ignominious Punishment, and followed by a suitable Burial, yet Christ was honourably buried, ^e He made his Grave with the Wicked, and with the Rich in his Death. These Things are so surprizing, that we cannot sufficiently admire the fulfilling of the *Prophecies*.

BUT there is a Prophecy said to be fulfilled, which Adversaries say was never spoken; by which Suggestion they wou'd discredit the Holy Scriptures, and undermine the Christian *Faith*. For they that will not obey the Gospel, perversely dispute against it, and are glad of any Hold to support their weak Arguments. But when we meet with Difficulties, we should confess our own Weakness, and humbly depend upon the superiour *Wisdom* of God. It is not improbable, that some Difficulties are left in Scripture, to mortify the Pride of Man, and Perhaps to harden those that harden themselves, whilst pious Men receive the Word with Gladness. For Christ is set for the Rising and Fall
d of

62 *The Scripture Divinity*

^d of many in Israel, a *Light* to well disposed Minds; *but to careless Men a stumbling Stone and Rock of * Offence.*

THIS is the Prophecy questioned, *He came and dwelt in a City called Nazareth, that it might be fulfilled which spoken by the Prophets, He shall be called a Nazarene.* ^e If it were to be granted that this Scripture, and some others, are not intelligible, yet since the Scriptures in general, and in the principal Parts, are abundantly confirmed, we ought to be satisfied; and suppose that *length* of Time, or *Accidents* might occasion a seeming Errour. Some are of Opinion, that some of the Prophecies have been lost. Several Books of the ^f Prophets, mentioned in Scripture are not extant, in some of which might be the Prophecy of Christ being called a *Nazarene*; and we might depend upon the Gospel, that there has been such a *Prophecy*, tho' it was not then to be found. But there is no need of this Refuge, it is rather to be admired, and

^d Luke ii. 34. Rom. ix. 33. * For a *Fin* and for a *Snare*, viz. to perverse Opposers of the Word, Isa. viii. 14. ^e Mat. ii. 23. ^f The Books of *Jaser*, *Nathan*, *Abijah*, *Shemaiah*, *Gad the Seer*, and *Jehu the Prophet*.

of JESUS CHRIST, &c. 63

and it is an Argument for the Truth, that those Books are lost, which did not foretell of Christ, and those that do are preserved, Divine Providence being careful to preserve the one and not the other.

WE say then, it is written in the Prophets, that *Christ shall be called a Nazarene*; There is only a small Alteration of the Word, as is usual in Process of Time; the original Name of *Nazareth* was *Nazar*, which Word in Hebrew signifies a *Branch*, and that City was so called from the abundance of Trees about it. By this Name Christ is foretold, and the Prophecy would have no Completion, but by Christ being called a Nazarene. & *Behold the Man, whose Name is the Branch*, and he shall go out of his Place, and he shall build the Temple of the Lord. He is emphatically stiled the *Branch*, as being the Offspring of *David*. There shall come forth a Rod out of the *Stem* of *Jesse*, and a *Branch* shall grow out of his *Roots*. Behold the Days come saith the Lord, that I will raise unto *David* a Righteous *Branch*;
a King

& Zech. vi. 12. Isa. vi. 2. xi. 1. Jer. xxv. 6.
Isa. liii. 2.

64 *The Scripture Divinity*

a King shall reign and prosper, and this is his Name, whereby he shall be called, The Lord our Righteousne's.

It was an Appendix to the wonderful Providences, which attended upon the Messias, that his Enemies fulfilled this Prophecy; The Jews gave him the Title of *Nezar*, or the *Branch*, by Accident, as of a contemptible Person, of no Form or Comeliness, one of *Nazareth*.^h *Pilate* writes him *Jesus of Nazareth*, and gives him the Title of King in Derision. But the Apostle speaks of the same with respect to the Prophecies, *Jesus of Nazareth*,ⁱ a *Branch*, that shall ever flourish in his Spiritual Kingdom, a Man approved of God among you, by Miracles, and Wonders, and Signs, which God did by him in the midst of you, as ye yourselves also know; Him being crucified, God hath raised up, because it was not possible, his Manhood being united to God, *that he should be bolden of Death*; God would not leave his Soul in Hell, nor suffer his Holy one to see Corruption.

THESE

^h *Nazareth at that Time was the meanest Town of Gallilee, which was the meanest Province of Judea. Vid. Dr. Chaundler's Vindication, p. 226, 246.*

ⁱ *Acts ii, 22. xxiv, 27. Psal. xvi, 10.*

THESE Prophecies can agree to no other Person but *Jesus Christ*, and without him they could not have been, nor ever are like to fulfilled. One of them is an eminent Proof of his Divinity, as he is one in Essence with the Father. He is stiled, The Lord our Righteousness; Lord in the Hebrew is *Jehovah*, which Name belongs to God alone, and he is said to be what God alone can be, our Righteousness, that is, to make us perfectly Righteous, and to justify us from Sin through Faith in Him. * By his Knowledge shall my Righteous Servant justify many; For he shall bear their Iniquities, and by him all that believe are justified from all Things, from which they could not be justified by the *Law of Moses*. † And here we may observe, that when divine Acts are ascribed to the one God, the Son of God is tacitly included: so when divine Acts are ascribed to the Son, the Father is included; because they are one God, and the same Works belong to both, *by the Union of the divine Nature*.

IT is a convincing Proof of Christ being

* Isa. liii. 11. † Acts xiii. 19.

66 *The Scripture Divinity*

ing the Son of God in the highest Sense; that when he came in the lowest State, for the great End of being made a Sacrifice for Sin, an Angel waits upon him to proclaim his *Birth*; and then it was celebrated by a Multitude of the heavenly Host, who praised God upon this great Occasion, that the Race of Man should be saved, notwithstanding the Opposition of his infinite Justice, and that God should be more glorified, as having overcome the great Difficulty, that the Severity of his Justice had objected, for the Honour of his Law. The Heavens rejoiced, *because God was well pleased*. This could not be effected but by the Son of God, and this his Attendance declared. The Angels are his Servants and attended the King of Heaven; tho' he himself made a mean Appearance, that he might effect his great Designs by his *Humility*.

It may be asked, why did not the Angels appear in the Day Time, and manifest to all the World the Birth of a Saviour. This wou'd have removed all Doubts, and obliged Men to own a Saviour. But Men of no Religion, or Men of little Vertue deserve no such Favour; and the Reason of Mankind in general must

must be exercised. This Concealment makes a Discovery, and confirms the Design of a Sacrifice, which could not be effected by free Agents, if they had known the Lord of *Glory*; and yet it was their own Fault, that they knew him not. Pious Minds consider what they hear, and are convinced by the Help of *Grace*. The Report of the Shepherds wou'd spread abroad, and the Credit of the Scriptures hath not yet been run down, nor can the Matter of Fact be questioned. The Difference is in Mens Minds, and the Impression made upon them. All that heard it, wonder'd at those Things which were told them by the Shepherds; they thought it a strange Story, yet did not consider it; *But Mary kept all these Things, and ponder'd them in her Heart.* Luke ii. 19.

THE Shepherds were proper Persons to receive the Favour of this Revelation, and to be Witnesses of it; they were the most harmless and plain Sort of Men, likley to speak Truth. Their coming to the Place and their Inquiry, confirmed their Report, and the Apostles relating it many Years after without any Contradiction leaves no room to Doubt of it. It

68 *The Scripture Divinity*

is a *Law of Nature*, that we speak the *Truth*, which is the great Use of Speech. This Law ought to take Place, and altho' the Corruption of Nature hath invented the Sin of Lying; yet Men ought to trust one another, 'till there is some Cause to suspect a Lie. We ought to consider the Circumstances, and believe what appears to be reasonable. God could make Things more evident, but he would have Truth to bear a Price, and both *Reason* and *Speech* to be well employed in the Search of *Truth*, so we come to one Argument proposed, viz. *The great value of Truth*.

WE have already sufficient Proof of Christ being the real Son of God, and not improperly so called. But we are yet to prosecute our Main Design, and first we are to consider the great Value of Truth. *The Lord is a God of Truth,*¹ *and without Iniquity.* Truth is in great esteem with God, and would not be neglected by him. He would not Countenance a *Lie* nor suffer it long to prosper.^m Lying Lips are Abomi-

¹ Deut. xxxii. 4. Prov. xii. 22.

^m Tollendum est ex rebus contrahendis omne Mendacium. Cic. 3. Offic.

of JESUS CHRIST, &c. 69

Abomination to the Lord; but they that deal truly are his Delight. He that telleth Lies abuseth the Work of God, and changeth his Purpose. The Tongue was ordained for *Truth*, and to express the real Thoughts of Man. It is one of the Failings of Mankind, that *Truth* is not exactly observed, and yet every Man shews the Value of *Truth*, because it is a great Affront to give a Man the *Lie*. So great is the Value of *Truth*, we should not easily disbelieve any Man. An honest Man demands our Belief, and it is grievous to distrust a Person of a fair Character. It is one of the Tokens of future Bliss, *that a Man speak the Truth from his Heart.* Psal. xv. 2.

BUT St. Paul saith, If the Truth of God hath more abounded through my Lie unto his Glory, why yet am I judged as a Sinner? This is not what the Apostle saith of himself; but he personates a wicked

Qui semel à veritate deflexit, hic non maiore Religione ad perjurium, quam ad Mendacium perducì consuevit, pro Rosc. Interpres mentis est Oratio i. de Leg.

Verba inventa sunt, non quæ impedirent, sed quæ indicarent Voluntatem, pro A. Cæcin.

70 *The Scripture Divinity*

wicked Objector, or speaks in the Person of another, as is frequent among Authors. *Lying* is a particular Instance of what he said before in general, viz. That some Men falsely spoke to this Effect, if more Glory accrues to God by my Sins, why should I be punished as an Offender, since Christ procureth Pardon, and God is thereby glorified. Accordingly the Apostles were slander'd, as if they should say, Let us do Evil, that Good may come. But we say, on the contrary, It is not lawful to lie, though it were to illustrate God's Glory, and they are justly condemned, who teach such Doctrine, or lay it to our Charge; shall we continue in Sin that Grace may abound? God forbid. How shall we that are dead to Sin, live any longer therein? *Rom. xii. 1, 2.*

LYING is indeed a great Dishonour to God. It is a bold Presumption against him, that Man should use his Speech contrary to his Appointment, that is, to speak what we do not think, or to hide our Thoughts by the Tongue, which is given to express them. It is perverting his End, and vilifying his Work, as if he had made a false Tongue; sober and pious Men will not willingly commit so great
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of JESUS CHRIST, &c. 71

an Enormity, and it is a kind of Duty to believe them. The Lip of *Truth* shall be establish'd for ever; but a lying Tongue is but for a Moment. God desireth *Truth* in the inward Parts, and good Men should command Belief of their Words, because they shew in their Lives the Tokens of Vertue, and all their Words tend to the Good of Mankind, as it appeared in Christ and his Holy Apostles. It was one of their strict Commands *that putting away Lying, every Man speak Truth with his Neighbour*, Ephes. iv. 25.

¶ A learned Divine saith, “ As I have
“ been ever prone to take this for a Prin-
“ ciple, and a very safe one too, viz.
“ That there is no Opinion really good,
“ which can be false, I mean, good in
“ the natural beneficent Consequences
“ thereof; and accordingly, when Re-
“ ligion, even natural, tells us, That
“ there is a God, a most wise Governour
“ and an impartial Judge, and for that
“ Reason hath appointed a future State,
“ wherein every Man shall receive a Re-
“ com-

72 *The Scripture Divinity*

“ compence suitable to what he hath done
 “ in his Life-time; and moreover, when
 “ the Christian Religion assures us, that
 “ Christ hath satisfied Divine Justice for
 “ Sin, &c. before we acknowledge the
 “ Truth of them, let us seriously consider,
 “ how good, how expedient, how
 “ suitable to all the Ends and Uses of
 “ human Life it is, that there should be
 “ such Things, &c. This one Consideration
 “ to me is a sure Proof of the Doctrine.

“ ANOTHER learned divine saith, “ If
 “ the Party be of known Ability both
 “ in himself, and in Reference to the
 “ Things related, the Question will be
 “ of his Integrity, and whether there be
 “ sufficient Reason, that he would not
 “ voluntarily deliver a Falshood instead
 “ of *Truth*; because it is not *Reason* to
 “ to believe that Men would lie, unless
 “ they be either known to be corrupt,
 “ or some End be visible of Gain to them
 “ from their *Lying*. But the Writers of
 “ the New Testament knew full well
 “ and

of JESUS CHRIST, &c. 73

and taught it to others, that of every idle Word which Men shall speak, an Account must be given at the Day of *Judgment*, and what they delivered in their Speeches and Writings, was fully exemplified in their Lives: Their sworn Enemies could not detect any Falshood in them. *Julian* the great Apostate could charge them with nothing but Simplicity; and so far they were from making Gain in this World, or fearing a future Account, they laid down their Lives to confirm their Words. Therefore we have Reason to believe Men so qualified, *as to rejoice to be accounted Worthy to suffer Shame for the Name of Christ.*

As to the Simplicity charged upon them, it is an Argument on their Side, as it takes away suspicion of Human Contrivance. We depend upon Matters of Fact, and the Words of our Saviour; we are no where informed that the Apostles forged any Thing. The Wisdom of their Enemies could not discredit them; they were proper Instruments, altho' not curiously polished. f “ The Gospel did not
D “ re-

f Dr. Tillotson, Vol. 10. p. 126.

74 *The Scripture Divinity*

“ require Depth of Understanding, or
 “ Sharpness of Wit to declare it, but
 “ Honesty and Integrity of Mind, Zeal
 “ and Industry to promote it, in which
 “ Qualities the Apostles excelled the Phi-
 “ losophers, and best learned Persons in
 “ the World; and provided an Instru-
 “ ment be sufficient and competent for
 “ it's End; it matters not how plain and
 “ unpolished it be; for Instruments are
 “ not intended for Ornaments but for Use.
 “ They were as competent Witnesses of
 “ Matter of Fact, as any other Persons.
 “ There is no need of Wit or Learning
 “ to relate what a Man hath seen and
 “ heard, nay, the more plain and less ar-
 “ tificial any Relation is, the more like-
 “ ly it is to be true, and to gain *Belief*.

THEIR *Simplicity* was a great Advan-
 tage to their Cause, and more plainly dis-
 covered the Hand of God. It was not
 supported by Craft, nor the Power of
 Men, yet victorious over both. They
 were rustick, illiterate Men, and so far
 from Learning, they know nothing but
 their country Dialect, insomuch that their
 own Speech betrayed them. The won-
 derful and sudden Change effected upon
 these simple Men shewed it's divine ori-
 ginal.

of JESUS CHRIST, &c. 75

ginal. All on a sudden they were able to speak to Men of all Nations in their Languages, and confuted the most learned Adversaries. Saint *Peter* denied Christ for Fear of Danger, and all the rest forsook him. They that were afraid before, having now more Cause to fear, did all on a sudden acquire an uncommon Boldness, in the Presence of Princes and Rulers, threatening Rigour against them; and those wise and great Men were not able to resist the Wisdom and Spirit, by which the Apostles spake; a convincing Proof of the *Truth of the Gospel*.

SUPPOSING the Truth to be related, we are to consider Christ himself, and his transcendent Vertue. He could truly say, without fear of Reproof, *† which of you convinceth me of Sin?* And if I say the Truth, why do ye not believe me? It is impossible for such a one to be an Impostor; they that believe him not, are more like to be bad Men. For he that is of God, heareth God's Words; ye therefore hear them not, because ye are not of God. His bare Word ought to

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be

† John viii. 46, 47.

76 *The Scripture Divinity*

be taken, and it was unreasonable to suspect him, who must needs abominate all Deceit, and gave such Tokens of *Truth*. Lying is hated of all good Men. " As for Lies, saith *David*, I hate and abhor them; yet he committed two great Sins, and had many human Infirmities, which cost him much godly Sorrow. But he cannot be supposed to *Lie* and to deceive Mankind, *who committed no Sin, neither was Guile found in his Mouth.* *

TRUTH is indeed so valuable, it should always make it's own Way, being attended with probable Circumstances. It should be a sufficient Reason to establish a *Truth*, that honest Men affirm it. It is a great Fault in Mankind, that there is Occasion to suspect Falshood, and yet only they ought to be suspected, who have given Occasion to doubt of them. *Truth* would support it self, if it was not for the Failing of Men. It was morally impossible, that he, who was in all other Respects most vertuous, should be guilty of one of the greatest *Immoralities*. It was supposed among the Gentiles, that a good Man

* Psalm cxix. 163.

* 1 Pet. ii. 22.

of JESUS CHRIST, &c. 77

Man would not tell a *Lie* for Advantage. It is not possible that Christ should die for a *Falshood*, when he might have saved his *Life* by speaking the *Truth*. He would not die with *Hardness* in *Sin*, who saved others from *Death*, and could, by the same *Power*, have saved himself.

THEREFORE, this one Argument is of great Moment, if we duly consider it; and there would be need of nothing else, but divine *Grace*, which is the necessary Help to all Arguments, to establish our *Faith*. But thote will fall short of *Grace*, who will not make some Advantages to *Faith* by their own *Reason*. Christ looks upon it as a Thing unworthy of Men, that they did not believe his Words. Why should he be suspected, that is so good in all Points? It was very probable that such a Person should speak the *Truth*. It was unreasonable to doubt of it, and only shews the perverseness of Men, not to believe his good Intentions. It was a kind of lying to contradict and disbelieve so much Probability. Therefore he saith of the obstinate Jews, ye are of your Father the Devil; and the Lusts of your Father ye will do: When he speaketh a

78 *The Scripture Divinity*

Lie, he speaketh of his own, * *for he is a Liar and the Father of it.*

CHRIST complain'd of Men's Obstinacy, and was grieved for the Hardness of their Hearts; he was greatly offended, and looked upon it as Hardship, that Men would not take his Word; because they could not charge him with Sin, and that was an *Evidence of Truth*. y Except ye see Signs and Wonders ye will not believe. He would forbear doing Miracles, as God forbears giving Grace, when Men are very unreasonable, and will not acquire some Degrees of Faith. z Among his own Country-men and Relations, he would not do many mighty Works because of their Unbelief. After his Resurrection he reprov'd his Disciples, because they had not duly regarded the Prophets, and had not acquired so much *Faith* as might be expected from them. a O Fools and slow of Heart to believe all that the Prophets have spoken. Afterwards he appeared unto the Eleven, as they sat at Meat, and upbraided them with their Unbelief and Hardness of Heart, b *because they believed*

not

* Jo. viii. 44. y John iv. 48. z Mat. xiii. 58.
a Luke xxiv. 25. b Mar. xvi. 14.

of JESUS CHRIST, &c. 79

not them which had seen him after he was risen.

ON the other Hand, Christ more approved that *Faith*, which had more Reason in it, and more esteemed those Persons, that less needed to be waited upon with Miracles. He was pleased with *Nathaniel*, because he readily believed, that he was the Son of God, and upon that Beginning promised him more Favour. ^c Because I said unto thee, I saw thee under the Fig-tree, believest thou? Thou shalt see greater Things than these. He insisted upon the Belief of his Words, and always preferred that *Faith*, which was given to his bare Word, before that which waited for a Miracle to confirm it. He approves of their Faith, who should hereafter believe, without a visible Evidence; Jesus saith unto *Thomas*, ^d because thou hast seen me thou hast believed; blessed are they that have not seen and yet have believed. ^e “*Whom having not seen, ye love, in whom though now ye see him not, yet believing ye rejoyce with Joy unspeakable, and full of Glory.*

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^c Jo. i. 50. ^d John xx. 29. ^e 1 Pet. i. 8.

80 *The Scripture Divinity*

IT was human Weakness and God's Condescension thereto, that gave Occasion to Miracles, thereby to confirm the Truth. Because the Doctrine is not agreeable to corrupt Nature, and the Common Notions of the World, whereby Human Reason is byassed and diverted from the Search, and from the Love of Truth. But Miracles being added to the Vertue of Christ, are Means to compel Men to come in with the greatest Strength of Reason: For God may permit Men, as they are free Agents, to speak or do wrong, but would not assist a Falshood with a Divine Power. The Hand of God is seen in those Works, which changed the Course of Nature. He only that settled that Course, could change it at his Pleasure. This God did more abundantly by Christ and his Apostles. When he thought fit to reveal any Thing extraordinary, he was pleased to confirm it by Miracles; so he did to the Patriarchs, to *Moses, Samuel, Elias* and the rest; but these were only twinkling Stars compared to the ^f *Sun of Righteousness*,

^f Mal. iv. 2.

of JESUS CHRIST, &c. 81

ness, who, to cure our corrupt Nature, arose with Healing in his Wings.

TRUTH carries some Tokens within itself, and is mightily confirmed by such Miracles, which no other could pretend to. Moreover, we find by the same Authority, that Christ and his Apostles died in the same Mind that they lived in, asserting the Divinity of Christ, not in the low Sense of a Title conferred upon him, as some mistaken Christians would have it, but in the highest Sense of being one with the Father, and in all Respects *God blessed for ever*. The Apostles spake, acted, and suffer'd, not for themselves, but for their Lord; they were not engaged by worldly Interest, and there was good Reason to believe dying Men. No Man would choose to die with a Lie in his Mouth; they maintained the same Principles which their Master taught them. ^b Wherefore putting away Lying, speak every Man *Truth* with his Neighbour; for we are Members one of another; because *Lying* destroys civil Society. But to impose a Lie in God's Name, is to

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mis-

^a Rom. ix. 5. ^b Ephes. 25.

82 *The Scripture Divinity*

misrepresent the God of *Truth*, and it is impossible that God should set his Hand to it to *destroy his own Veracity*.

Now it is to be observed, that what Christ said of himself, and what his Apostles preached can have no other Meaning but that he was really God. This great Article was not to be made so plain, that it should be impossible not to believe: There must be Vertue in *Faith*, and divine Assistance too. The Vertue hath a Difficulty, and that consists in believing that Christ, being in the Form of *Man*, was the very *Eternal God*. Therefore Christ so manages his Affairs, that there should be a Difficulty, yet sufficient Reason to believe. He took human Nature, that he might be capable of suffering; and he preached with some Obscurity, that he might be made a Sacrifice, without which his Death had not been profitable, but a very great Loss to Mankind; this is the Reason, that he charged his Disciples not to make him known. He is less to be known before, than after his Resurrection, that wicked Men might act freely; *For had they known it, they would*

of JESUS CHRIST. &c. 83

would not have crucified the Lord of Glory.

BUT he could be understood by considerate, and piously disposed Persons, who were assisted by the Grace of God. When he declared himself to be the Son of God, it could not be intended in that Sense, in which Creatures are sometimes called Sons of God, and he never was so understood; no other Person before had acted after that Manner, and challenged that Title to himself, tho' it might be given him of Courtesie. If Christ was not distinguished from Creatures, it was saying nothing at all, and would only have argued a proud Man. The Jews understood him tho' they did not believe, and it was the Ground of their Accusation, ^k that he being a Man, made himself equal with God. They accounted him Guilty of Blasphemy, otherwise they had been less offended; but when *Nathaniel* was convinced, by an Act of his Omniscience, by which he saw him under the *Fig-tree*; to be sure he owned him to be the *Son of God* after another Manner

^k John x. 33.

84 *The Scripture Divinity*

ner than he was himself. Rabbi, ¹ *Thou art the Son of God, Thou art the King of Israel.*

WHEN Christ was charged with a Crime, he assented to another Crime, by not denying the Charge, and did in effect tell a *Lie*, if that was not his Meaning as the Jews understood it. He was not obliged to be very plain, in asserting his Divine Nature; but he ought to have been plain in denying it, if there was no such Thing. Once upon Necessity, when they had like to have stoned him, he politically avoided the Charge; because he was to be crucified, and his Time was not yet come. He neither affirmed nor denied it, but answered them, ^m Is it not written in your Law, I said, ye are Gods? If he called them Gods, unto whom the Word of God came, and the Scripture cannot be broken, say ye then of him, whom the Father hath sanctified, and sent into the World, thou blasphemest, because I said, I am the Son of God. Yet still he goes on to insinuate in Words, which they could not take hold

¹ John i. 49. ^m John x. 34, 35, &c.

of JESUS CHRIST, &c. 85

hold of, the very Thing they charged him with. *If I do not the Works of my Father, believe me not; believe the Works, that ye may know and believe, that the Father is in me and I in him.*

WHEN Christ had cured the blind Man, all that he required was *Doſt thou believe in the Son of God?* All the Use of this Miracle, and of many others, was to ſupport this Declaration; that He is the Son of God, *as one with the Father.* The blind Man did not know ſo much before, tho' he believed he was a Prophet, on which Account he might be called *the Son of God*; but much more was intended, which could not be ſo eaſily believed; who is he, Lord; that I might believe on him? He was ready to believe whatever Chriſt told him, who ſaid, Thou haſt both ſeen him, and it is he that talketh with thee. He answers accordingly, Lord, I believe, and worſhipped him. Divine Worſhip was the Effect of his Conviction, and Chriſt accepts of it, as having a juſt Title to it: The Greek Word ſignifies to proſtrate himſelf, or to fall down upon his Face; and tho' it be
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86 *The Scripture Divinity*

used sometimes to signify civil Respect, yet considering what went before ; it cannot here be so interpreted. It was such a Homage as was due to God alone, being performed as an Act of Faith in the Son of God, and distinguished from his former Acts of *civil Respect*.

WHEN we consider the Scriptures, Christ asserts himself to be God, when he saith, God is not the God of the Dead, but of the Living. It was not for his Purpose to be very plain, but he gives Arguments to our *Reason*, which being duly considered, are sufficient to convince. For as we have observed before, it was God who said, I am the God of *Abraham*, &c. and that was Christ himself, the Son united with the Father. For he is called an Angel in the same Place, which Name is not given to the Father, but to the Son as a *Messenger* from the Father; and as he is one with the Father, he appeals to those Works, which God alone could do, to attest something extraordinary, *viz.*
• That he who had seen him had seen the Father. Believe me, that I am in the Father, and the Father in me, or else believe

of JESUS CHRIST, &c. 87

lieve me for the very Work Sake. And as he is from Eternity, he takes upon him the same Stile, as in *Exodus*, alluding to the eternal Name of God. I say unto you, *p before Abraham was, I am.*

SOME wou'd have his Meaning to be, that he was before *Abraham's* Time constituted Mediator, but so it might have been said of any Man, that he was appointed to such an Office; it is therefore undoubtedly to be understood of Christ's eternal Existence, and this appears by the whole Scope of his Discourse in this Chapter, which was to assert his Divine Nature, and equality with the Father, upon the Evidence of his *Works*. Jesus answered, if I honour my self, my Honour is nothing; it is my Father that honour-eth me, by testifying from Heaven, that I am his only Son, of whom ye say that he is your God. I know him perfectly, and keep his saying. Now altho' Angels and Men are called Sons of God, as being created by him; yet only Christ taught it as a Doctrine, and proved it by Miracles. But if he challenged no more than
what

88 *The Scripture Divinity*

what was common to Creatures, to assert himself the Son of God was saying nothing, and his Miracles proved nothing, if they did not prove him more than a Creature, *viz.* The Eternal Off-spring of God. *Hic labor, hoc opus est.*

THOSE that own the Scriptures, and yet deny Christ's Divinity in the highest Sense, say, He only proved himself to be the Messias, or the Christ, that is, the anointed, and an extraordinary Messenger from God, and that all his Business was only to instruct the World by a new Revelation. This he was and much more, and this he did and much more, for the Salvation of Men. His Unction was not common to Men; and he chiefly insisted upon his being the Son of God. None other insisted upon that Title, and doing the Works of his Father, to prove himself one with the Father. A Prophet might have instructed the World, and have said much less of himself. His human Nature was anointed with his Divinity, to constitute him a Saviour upon Earth, a King in Heaven, a Judge of the World, a Priest for ever, and a Sacrifice

of JESUS CHRIST, &c. 89

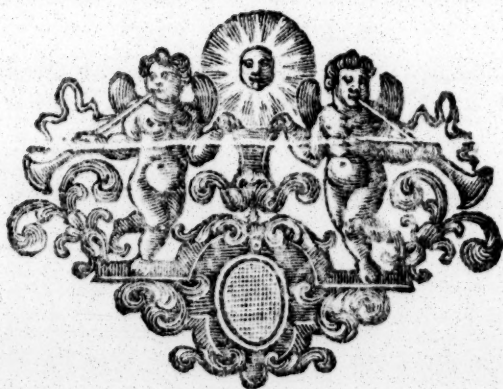
fice too, of everlasting Consequence. For by one offering he hath perfected for ever them that are sanctified, *and where Remission of Sin is, there is no more Offering for Sin.*

THE Jews always believed, that the Messias was to be the very Son of God. I know, saith the Woman of Samaria, the Messias cometh, which is called Christ, when he is come he will tell us all Things, the whole Will of God. He was expected about that Time, and Nathaniel having the same Expectation, discovers him by his Omniscience, *Thou art the Son of God.* The Scriptures themselves were written for this very Purpose, to establish this main Article. And as St. John had begun his Gospel, declaring the Son of God, so he ends with the same; he mentions this one Article, as the End of writing the Scriptures, in a solemn Declaration, * many other Signs truly did Jesus in the Presence of his Disciples, which are not written in this Book. *But these are written, that ye might believe, that Jesus is the Christ the Son of God, and that*
believ-

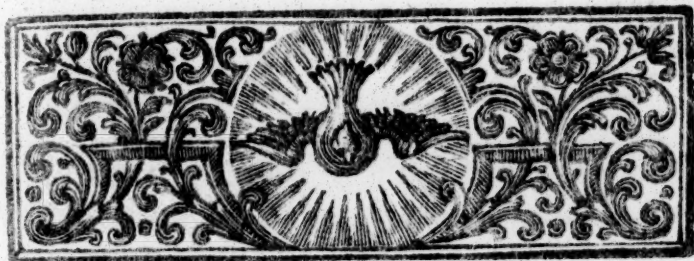
* John xx. 30, 31.

90 *The Scripture Divinity*

*believing ye might have Life through his
Name. So we come to*



SECT.



SECT. II.

The Nature of Faith.



FAITH is proposed in the Gospel, as a most mighty Principle and most important Duty. In a common Degree, Faith overcomes great Difficulties; in it's full Perfection, it could remove Mountains, yet it amounts to nothing, if Christ be not *Eternal*. This Argument will cut off Disputes, and will be sufficient to satisfy reasonable Men, whether Jews or mistaken Christians. *Faith* in Christ is the principal Article of Christianity, equal with a Belief in God, and by which Christ is equal with the Father, in Honour

92 *The Scripture Divinity*

nour and Worship, in our Trust and Confidence. By the Way we may observe, that *Charity is said to be greater than* ^a *Faith*, that is, in respect of Duration; but *Faith* is greater than Charity in respect of Value. Faith gives Life to Charity, and renders it acceptable. Good Men will be rewarded according to their Works in Proportion to their Vertue; but it is by the Vertue of *Faith*, that Works shall have any Title to Reward, and all good Works derive their Perfection from *Faith*. It is the eminent Qualification, and is called by Way of Excellence, ^b *The precious Faith through the Righteousness of God, and our Saviour Jesus Christ.*

IF Words ought to have their proper Meaning, and the Scriptures have any Weight, this Text and the following are a full Evidence, of the Son of God, being one with the Father, and the Excellence of Faith in him. In the former Christ only is spoken of, in these eminent Words, according to the Greek, ^c *our God*

^a 1 Cor. xiii. 13. ^b 2 Pet. i. 1.

^c Τὸ Θεὸς ἡμῶν καὶ σωτὴρς Ἰησοῦ Χριστοῦ.

of JESUS CHRIST, &c. 93

God and Saviour Jesus Christ. In the latter Text, the Father and the Son are united in the same *Faith*, and in the excellent Vertue of it unto eternal Salvation. ^d Grace and Peace be multiplied unto you through the *Knowledge* of God and of Jesus our Lord; according as his Divine Power hath given unto us all Things that pertain unto Life and Godliness, through the *Knowledge* of him, that hath called us to Glory and Vertue. Looking for that blessed Hope, and the glorious appearing of the GREAT GOD, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity.

By these Texts the Divine Nature of Christ is irrefragably concluded, and his suffering in Human Nature, not only for an Example of his Vertue, and the Confirmation of his Precepts, but also as a Punishment and Satisfaction for Sin. Here the same Person is meant by the GREAT GOD and our Saviour Jesus Christ. He is not only called God, but the GREAT GOD, and he gave himself for us, not only

^d 2 Pet. i. 2, 3. Titus ii. 13, 14.

94 *The Scripture Divinity*

only upon our Account, but in our stead; that by the *Price* of his Death, he might redeem us from the Power of Sin, and purchase for us eternal Salvation, from the infinite Justice of God. This was the great Work that Christ had to do in this World, besides his giving of Grace and a new Revelation; that he might purify unto himself a peculiar People, zealous of good Works. ^e For Christ our Passover is sacrificed for us, and he is the ^f Propitiation for our Sins, the only effectual Sacrifice, without which other Sacrifices had no Vertue. ^g For it is not possible, that the Blood of Bulls and of Goats should take away Sins; but we are sanctified by the Will of God, though the Offering of the Body of Jesus Christ once for all, *whom God hath set forth to be a Propitiation through Faith in his Blood.* ^h

Now *Faith* is a great Duty appropriated to God, and he demands *Faith* from his Creatures, upon this Foundation, that he is the Creator. It is his distinguishing Cha-

^e 1 Cor. v. 7. ^f 1 Jo. ii. 2. ^g Heb. x. 5, 10.
^h Rom. iii. 25.

of JESUS CHRIST, &c. 95

Character in Scripture, that he created the Universe, and therefore he demands of his Creatures, that altho' he is invisible, they should believe in him, acknowledge his Power, trust in his Providence, depend upon him for their Preservation, and for all Blessings of the present and future Life. ⁱ There is none like unto the God of *Jeshurun*, who rideth upon the Heaven in thy Help, and in his Excellency on the Sky; the eternal God is thy Refuge. ^k There is none holy as the Lord, for there is none beside thee; neither is there any Rock like our God. The Pillars of the Earth are the Lords, and he hath set the World upon them. ^l *I am the Lord and there is none else; I form the Light and create Darkness.*

It was a great Crime of the Jews that they wanted *Faith*, and the Cause of that want was, they were careless and perverse, and made no good Use of their *Reason*, whereby they should have considered the Works of God. ^m Of the Rock that begat thee thou art unmindful, and hast
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ⁱ Deut. xxxiii. 26, 27. ^k 1 Sam. ii. 2, 3. ^l Isa. xlv. 5, 7. ^m Deut. xxxii. 18, 20.

96 *The Scripture Divinity*

forgotten God that formed thee. And he said, I will hide my Face from them, I will see what their End shall be; for they are a very froward Generation, Children in whom is no *Faith*. ⁿ And they could not enter into his Rest because of *Unbelief*; for without *Faith* it is impossible to please God: and the Word preached did not profit them, not being mixed with *Faith* in them that heard it. ^o *Abraham* believed in the Lord, and he accounted it to him for Righteousness. ^p *If ye will not believe, surely ye shall not be established.*

As God is the Creator and only Potentate, he requires the highest *Faith* in him, a singular Trust and Confidence in his Almighty Power. ^q The Lord is my Rock and Fortress, and my Deliverer, the God of my Rock, in him will I trust. ^r Though he slay me, yet will I trust in him. Trust in the Lord for ever, for the Lord Jehovah is everlasting Strength. But Christ hath the same Name, and the same Power is ascribed to him. The same *Faith* is given to the Lord Christ, and all

ⁿ Heb. iii. 19. xi. 6. ^o Gen. xv. 6. ^p Isa. vii. 9. ^q 2 Sam. xxii. 2, 3. ^r Job. xiii. 15.

of JESUS CHRIST, &c. 97

all religious Honour, as to the Creator. Therefore he is included in the one God, when God alone is mentioned. ¶ Kiss the Son, lest he be angry, and so ye perish from the Way; when his Wrath is kindled but a little, blessed are all they that put their Trust in him. This Saying can only agree to the Son of God, and shews his Unity with the Father, because this Religious Trust, and the Blessings conferr'd thereupon, can only belong to God, *and blessed are the Dead which die in the Lord, yea, so saith the Spirit.*

BUT when the proper Time came, that the Son of God should be more plainly declared and believed in, Faith is more frequently applied to him as the Saviour of Men, and with him the Father is glorified. ¶ Believe in the Lord Jesus, and thou shalt be saved and thy House. ¶ To God only will be Glory through Jesus Christ our Lord. ¶ Unto him be Glory in the Church by Christ Jesus throughout all Ages, World without End. For ^w the Gospel of Christ is the Power of God
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¶ Psal. ii. 12. ¶ Rev. xiv. 13. ¶ Acts xvi. 31.
¶ Rom. xvi. 27. ¶ Ephes. iii. 21. ¶ Rom. i. 6.

98 *The Scripture Divinity*

unto Salvation, and * being made perfect by Sufferings, he became the Author and Cause y of Salvation unto all them that obey him. For so God loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life; and our Saviour requires the same *Faith* to himself that we ought to have in God and for the same Purposes, *Let not your Heart be troubled, ye believe in God, believe also in me.* z

Now the Christian *Faith* is a Belief in one God and three Persons in the Divine Nature, the Father, Son, and Holy Ghost. It is an incomprehensible Mystery, not to be explained by Human Reason; but we take God's Word for it, and submit our Reason to *Faith*. The Christian *Faith* hath a particular Respect to the Son of God, because he undertook the great Affair of Mankind in his Person, * who his own self bare our Sins in his own Body, and was bruised for our Ini-

* Heb. v. 9. y *ἀλλος* Causa, z 1 Pet. ii. 24.
 * Isa. liii. 5, 12. *He bare the Sins of many*; an Hebrew Phrase: *Lat.* Luere peccatum, *Eng.* to be punished for Sin.

of JESUS CHRIST, &c. 99

Iniquities. We believe, that Son is Jesus Christ, who took human Nature, that he might be a Saviour to Men according to the Righteousness of God, That altho' we are Sinners, and are to die because of Sin; yet we shall be saved by the Death of Christ, which God accepts of as a full Satisfaction to his infinite Justice, and is well *pleased* to have his *Law* satisfied. Only such a Person was capable of so great a Work, and our *Faith* can have no less Person, to depend upon for Salvation, *than the eternal Son of God.*

BUT why is *Faith* required, and is absolutely necessary for our Acceptance? Because God is not visible to our mortal Eyes; it is a great Duty to trust in him and depend upon him for our Protection, especially for our eternal Salvation. Now the main Weight is laid upon Jesus Christ, whose Divinity is conceal'd in his human Nature, and we are to depend upon his meritorious *Sacrifice*. But what is given to Christ, is taken away from God, unless he is one with the Father. Therefore he is one with the Father, and the Father is glorified in him. The Glory of God and his Christ is all one, and God is all

100 *The Scripture Divinity*

in all. When the Time drew nigh, that Christ was to give himself for us, an ^a Offering and a Sacrifice to God, ^b he lift up his Eyes to Heaven, and said, Father glorify thy Son, that thy Son may also glorify thee; ^c *and the Lord Jehovah saith, they shall look upon me whom they have pierced.*

It is not to be deny'd, that this Text is a Prophecy of Christ, and it is unanswerable. He, that was to shed his Blood is *God*, and now there is a Church of God, which he hath purchased with his own Blood; it is an unreasonable Opinion, that Christ hath only the Title of God as Angels and Men are called. They are called Gods, because some Part of the Idea, which belongs to God, belongs to them also, *viz.* by Office, Power, and Dominion, in which they a little resemble the Deity. They are called Gods by *Grace*, in a figurative Sense, not properly. There is no God properly, that is not supreme; there is no Medium between God and Creature; but when a full notion of God is proposed, * *besides him*

^a Ephes. v. 2. ^b John xvii. 1, 2, 3. ^c Zech. xii. 10. * Isa. xlyi. 6.

of JESUS CHRIST, &c. 101

him there is no God, yet Christ hath the full Notion of Deity, by the Title of Jehovah, and all the Attributes of God. Therefore, to reconcile the Scriptures this is necessary to be believed, that the Father and Son are two Persons, yet one Nature and Substance, ^d and we know that the Son of God is come.

SOME Adversaries allow, that Christ was created before the Angels, and more excellent than they, a single Person of that Eminence, he is called the first born and only begotten of God. But no Creature could be a Mediator with God. No Person could be capable of so high an Office, but he, that is equal with God. If an innumerable Host of Angels were united in one; all the collected Strength of this supposed Seraph, is actually existent in the Creator, and infinitely more. For this imagined Being is still of a limited Nature, and would not excell the most contemptible Worm, so much as himself would be surpassed by the Deity. The most excellent and meanest Creature are both finite, and there is some Pro-

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portion

^d 1 John v. 10.

102 *The Scripture Divinity*

portion between them, but none at all between the infinite God, and the most glorious Creature. * Only Christ the eternal Son of God could be a *Mediator of a better Covenant*.

It is also granted, that Christ is to be honoured with divine Worship, as the New Testament plainly speaks. God had all along appropriated Religious Worship to himself, and severely punished the Jews and other Nations for Creature-worship. But if Christ was only a Creature, and yet is to be worshipped, that is, to allow the same Thing, which was condemned in the Gentiles. It is granted, the Gospel is a Revelation, which was to restore true Religion, and teach Men a reasonable Service. But when God is to be worshipped, and believed on; and two other Persons, who are not Gods, are to be believed in and worshipped, People would soon imagine, that there were three Gods. A less Number of false Deities would be no Amendment; Creature-Worship would still be Idolatry, and instead of three Gods, we had as good have three hundred more.

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* Heb. viii. 6.

* **T**H E Scripture saith, behold the *Lamb* of God, which taketh away the Sins of the World, and Christ hath appeared once in the End of the World, to put away Sin by the Sacrifice of himself. Without him all other Sacrifices signified nothing, and only were of Use 'till he came, to set forth the Design of his effectual Sacrifice, and to let us understand the horrid Nature of Sin, which nothing but the *Lamb* of God could expiate. The most noble created Being hath nothing to offer, to reconcile an offended God, he hath nothing of his own; all that he hath he has received, and the greater he is, he is more obliged to his Maker: He is more indebted to God, than he is able to re-pay. All that he can do is his Duty, and he is but an unprofitable Servant, so that he must be more than a Creature, that can satisfy infinite Justice, no less than one equal to God, could treat with the Almighty, that he may be honoured and just in the Pardon of Sin. † *He must be equal with God, who could deliver us from the Wrath to come.*

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I have

* John i. 29. † Thes. i. 10.

I have shewed, that Jesus is not only a Prophet, and not only Christ the Messias, but really the Son of God, because he is the Object of *Faith*, which is a great Part of Religion, and can only be applied to God in a Religious Way. This is a good Foundation for our main Argument, and yet it will be of no Use, except that Argument stand good, and the whole Fabrick will be ruinous: I am to shew, that the christian *Faith* is a vain, empty Doctrine, and nothing at all, except Jesus Christ be the eternal Son of God, and these two must stand and fall together. I intend not to join with Adversaries, and hope not to be chargeable with the same Crime, of which others have given too much Cause to suspect them, viz. That they undermine the Christian Religion, whilst they pretend to support it, & *and depart from the Faith*.

THEREFORE I profess to believe the Gospel, and have given some Proof of it; I shall only add, that the *Truth* of the Gospel hath been sufficiently proved and
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confirmed in all Ages, the Prophets foretold of the Messiah, and Jesus Christ challenged that Office. The Apostles were Witnesses, whom we have more Reason to believe, than any other Historians, and there are prophane Authors, who certify the Appearance of Christ. This is confirm'd by the Fathers, and by a successive Ministry, by Men of great Learning and sincere Piety, who have proved Matters of Fact, by invincible Arguments, and by the best Evidence, that any *Truth* is capable of, that depends upon rational Science. Herein God hath Assisted with his Providence, to defend and preserve his Word. Whereas, the God of *Truth* would rather discover than assist or permit an Imposture, excepting, where People had despised the Light of the Gospel and were unworthy of his Regard.

I therefore take it for granted, that the Gospel is a divine Revelation, and that we are therein taught to believe, that Jesus Christ is the Son of God; the Consequence will be, that this Son of God is properly so called, a Son of the divine Nature, from everlasting, and of co-eternal Majesty with the Father. The whole

106 *The Scripture Divinity*

Tenour of the Gospel imports it. The believing Jesus Christ to be the Messias and eternal Son of God, upon the Credit of his own Word and his Miracles, and being baptized in the Name of the Father, Son, and Holy Ghost, was that which made Men Christians. According to his own Word, there is none good but one, that is God, and according to his Word, he was without Sin. The common People, as well as other Jews understood his Meaning, that he was God equal with the Father; yet he did not offer to remove that Opinion, but confirmed them in it.

CHRIST said enough to discover, that he took upon him that Title, in a manner distinct from Creatures, or else he said too much, if he had no such Meaning, and the Apostles abound in Words to no Purpose. But Christ spake somewhat cautiously; because he would not have his Crucifixion prevented, nor brought about before the Time. Man's Free-Agency is to be permitted, that his Enemies might fulfil his Purpose, and yet not cut him off too soon, by a Charge of Blasphemy against him. There is also Reason that the Gospel should be mixed
with

with some Difficulty; he would not make *Faith* unavoidable, which would be no Faith at all. He would have Man's rational Faculty to be used, his *Faith* to be proved, and the Man himself to be well employed. *Faith* is to be advanced by Degrees; even his Disciples did not attain to a full Knowledge, ^h'till he was declared the Son of God with Power, according to the Spirit of Holiness, by his Resurrection from the Dead.

THE Nature of the Christian *Faith* shews, that Jesus Christ is really, and properly speaking the Son of God, and one with the Father. *Faith* is partly *Divine* and partly *Human*, that is, in part acquired, and in Part the Gift of God. We can acquire an *Historical Faith*; That, there was such a Person as Christ, who wrought Miracles, and we can believe what he saith is *Truth*, because he wrought Miracles, and exceeded all the Prophets in Power, to confirm his Doctrine. We can believe in some Degree, that he is the eternal Son of God; because his Miracles and his Word seem to

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108 *The Scripture Divinity*

import so much. But still Infidelity hangs about our corrupt Nature, and we are naturally inclined to be Infidels in Religion. We are apt to stagger and stumble at a great Difficulty, because our Reason cannot conceive it, and we cannot attain to a full Persuasion of so great a Mystery, That Jesus Christ is the Son of God.

It is here then we are assisted of God, and his Gift joins with honest and sincere Endeavours to believe in Jesus Christ. The Gift of God perfects our *Faith*, and causeth a full Persuasion of what we had some inferiour Notion of before. The Divine as well as Human Faith, admits of Degrees, and grows up together in one religious Principle. *Faith* cometh by hearing the Word, and is improved by Consideration; ¹ but no Man can say with perfect Assurance, that Jesus is the Lord God, but by the Holy Ghost. We find our Lord's Disciples often weak in Faith, and sometimes weaker than before, ²till they were confirmed with a greater Power of the Holy Ghost. St. *Peter's Faith*

¹ 1 Cor. xii. 3.

of JESUS CHRIST, &c. 109

Faith increased by Degrees, and fail'd him in the Waves of the Sea; but then it is a true *Faith*, when he said, thou art Christ the Son of the living God. Christ, knowing what Sort of Faith it was, pronounced thereupon, * blessed art thou, *Simon Barjona*, for Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven; good Education is a Preparative for Grace, and acquired Faith is a Preparative for the Gift of Faith, * *For unto him that bath it shall be given.*

ST. *Paul* looked upon it as the most valuable part of Christianity, to know the Son of God, and the Design of his Suffering. This was the Subject of his Preaching, and tho' he could Discourse of other Sorts of Knowledge, yet he set no Value upon them; but his whole Business was to open the Mysteries of the Gospel, and bring Men to the Knowledge of Jesus Christ, as he saith to the *Corinthians*, ¹ I determined not to know any Thing among you save Jesus Christ and him crucified. Neither came he with excel-

Mat. xvi. 16, 17. * Mat. xiii. 12. 1 1 Cor. ii.
2. i. 4.

110 *The Scripture Divinity*

excellency of Speech or of Wisdom, declaring the Testimony of God. This Knowledge and this Suffering, so much insisted upon and attested of God, must needs be of far greater Importance, than the Sufferings of any Prophet or Holy Man; In this mighty concern the Apostle's Speech and his Preaching was not with enticing Words of Man's *Wisdom*, but Demonstration of the *Spirit* and with *Power*, neither would he Glory in any Thing else, save in the Cross of our Lord Jesus Christ ^m *because he hath made Peace with the Blood of his Cross.*

So that Christ's Sufferings were not merely accidental, nor only for an Example of Patience, but for the great end of a Sacrifice, which was to be offered for Men, and only could be done by the Son of God. It was an extraordinary Work, that was fore-ordained of God, the grand Counsel of Heaven, to appoint this Sacrifice, the *Lamb* slain from the Foundation of the World. ⁿ Him being delivered by the determinate Counsel and Fore-knowledge of God, ye have
taken

^m Col. i. 20. ⁿ Acts ii. 23.

of JESUS CHRIST, &c. 111

taken, and by wicked Hands have crucified and slain. But the Death of Christ is such a stumbling Block, as is hard for human *Reason* to get over, and the *Mystery* of the Son of God is above human *Reason* to comprehend; therefore the Divine Mercy further provides, that we shall be assisted by the Holy-Ghost, to believe in the Son of the living God, and to do Works suitable to such a Faith: *For our Gospel came not in Word only, but also in Power, and in the Holy Ghost, and in much Assurance.*

THIS mighty Auxiliary sent from Heaven, and the Wisdom of God declared so often, and so glorified in the Redemption of Man, shew the Greatness of the Person suffering, and the Greatness of the Work thereby effected, a Work of so vast Importance, it could not be done by a created being, and it was finished by Christ's effectual Sacrifice. There was no other Way for Mankind to be saved; but the Necessity of Man's Redemption is manifest by the Wisdom of God displayed in it, and the Glory issuing from
it

112 *The Scripture Divinity*

it. And to make it sure to us, the holy Ghost is a Helper to all that accept of the Favour, and dispose their Minds to Religion. For the Gift of the Holy Ghost was not only that miraculous Power, which at first was necessary to establish the Gospel; but is an inward Power and Strength, which is communicated to all Christians, and conferred upon them in their Baptism. *p* Repent and be baptized every one of you in the Name of Jesus Christ for the Remission of Sins, and ye shall receive the Holy Ghost. *For the Promise is unto you and to your Children, and to all that are afar off, even as many as the Lord our God shall call.*

THERE was a Necessity for Revelation, to declare the Son of God and it must needs be the Meaning of the Scriptures, that Christ is the real Son of God, seeing divine *Grace* is necessary to fix that Faith in Mens Hearts. There is no need of such divine Power, to cause a Belief in a Son created. There were no other Sons of God, when Christ was stiled the only begotten Son; but such as the Gentiles

of JESUS CHRIST, &c. 113

tiles knew by natural *Reason*; tho' they did not consider it, *viz.* That they themselves were the 1 Off-spring of God. Now the Holy Ghost also teacheth, that we are the Children of God by Adoption, and all other necessary Things, in Consequence of the Divine Power of the Son of God. But the *Faith* of Christ is proposed, as of a natural Relation, and distinct from all other Sons of God. St. *Mark* begins his Gospel with this solemn Profession, This is the Beginning of the Gospel of Jesus Christ, the Son of God, and the same is called the Gospel of God, and the Gospel of the Grace of God; and Christ himself giveth Grace to perfect a Belief in him. * He opened the Heart of *Lydia*, that she attended unto the Things that were spoken, and *he opened the Apostles* † *Understanding, that they might understand the Scriptures.*

ST. *Paul* was a Man of eminent Qualifications, and religious according to the Way which God had before established; yet he owns his Errour in opposing the Gospel, and ascribes his Conversion, not
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* Acts xvii. 28. * Acts xvi. 14. † Luke xxiv. 45.

114 *The Scripture Divinity*

to his own Reason nor his Education, but to the Grace of God, and at the same Time to Jesus Christ; he speaks thus of himself, and his Knowledge of the Gospel; I^t neither received it of Man, neither was I taught it, but by the Revelation of Jesus Christ; when it pleased God who separated me from my Mother's Womb, and called me by his Grace to reveal his Son in me, that I might preach him among the Heathen, immediately I conferred not with Flesh and Blood. But it is more particularly the Work of the Holy Ghost to assist the weak Mind of Man. ^u When the Spirit of Truth is come, he will guide you into all Truth, ^w and we have received the Spirit, which is of God, *that we may know the Things, which are freely given to us of God.*

FROM those Texts, and many others, we may observe, that Christ is the Son of God by *Nature*, and that the Father, Son, and Holy Ghost are distinct Persons, but united in the same Nature, otherwise those Texts would contradict one another.

^t Gal. i. 12. xv. 16. ^u John xxi. 13. ^w 1 Cor. ii. 11.

of JESUS CHRIST, &c. 115

ther. For Christ reveals it not only in Word, but also by Grace, and he saith, the Father reveals it, and the Apostle saith, no Man can rightly believe, but by the Holy Ghost. Therefore the Revelation of each Person, however it may be distinguished, yet it is the same by an Union of Nature; the Work of one is the Work of three Persons, and three Persons agree in one God. This is a *Mystery* above our Comprehension; if human Reason could explain it, it would be no *Mystery* at all, and the Scripture would speak to no Purpose, * great is the *Mystery* of Godliness, God was manifest in the *Flesh*, and yet ordinary People may have *Faith*, whilst the learned may want it, who abound in their own Sense, because * *God hides those Things from the wise and prudent, and reveals them unto Babes.*

It is very probable, that the *Faith* of the common People may be better and more acceptable to God, than that of other Men of several Degrees of Learning. The Learned are frequently doubtful, and less improved in *Faith*, because their *Reason* makes Opposition, and they cannot
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* 1 Tim. iii. 16. * Mat. xi. 25.

116 *The Scripture Divinity*

bring the Mystery to square with their Reason; but the common People take the Direction of their Ministers, and the natural Sense of the Scriptures, with some serious Thoughts of their own. They submit their Reason to Revelation, and are directed by their Ministers, in the nicest Points of *Faith*. The Ministry is appointed for this very Purpose, and y they are Stewards of the *Mysteries* of God. This I take to be all that is required of the Unlearned, that they hear the Word with Meekness, and consider as well as they can, to believe the Articles of *Faith*, and keep the *Commandments*.

^z FAITH cometh by Hearing, and Hearing by the Word of God, but chiefly by the Gift of God going along with it; ^a we know that the Son of God is come, and hath given us an Understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. *This is the true God and eternal Life.* This is a plain Assertion of Christ being really God, who giveth eternal Life, and by ^b Grace ye are saved

y 1 Cor. iv. 1. z Rom. x. 17. a 1 John v. 20.
b Ephes. ii. 8.

of JESUS CHRIST, &c. 117

laved through *Faith*, and not of yourselves; it is the *Gift of God*. What Degrees of Ignorance are consistent with saving *Grace*, is not determined; because we ought always to proceed, and use sincere Endeavours. It depends much upon those Means of Knowledge Men have. But it is most certain, that Carelessness, Indifference, and perverse Opposition, are Impediments of *Grace*, as they are of all Knowledge. *c Set your Heart and your Soul to seek the Lord your God, and so run that ye may obtain.*

NOW the Christian *Faith* contains such a Trust in Jesus Christ, as proves his Divinity in the highest Sense, and is intelligible to the common People, to whom the Word is preached. It is such a Trust as can only be applied to God, and it would be Wickedness so to depend upon any Creature; we learn throughout the Scriptures that to Trust in God is a great Duty; and it is one of the greatest Sins, to distrust his Care over us, not to believe his Providence, and not to depend upon him. He is a jealous God, and will not endure

c 1 Cron. x. 19. 1 Cor. xi. 14.

118 *The Scripture Divinity*

endure a Rival, nor excuse the neglect of this Duty. It is his singular Prerogative, to have the Dependence of his Creatures. He hath shewed great Displeasure against Unbelievers, and as great Approbation of *Faith*. He shewed extraordinary Kindness to *Israel*, and deliver'd them out of *Egypt* with a mighty Hand, yet afterwards destroyed them that believed not. d

IT is not then to be supposed, that God would turn over all Trust and Confidence to Jesus Christ, if he was not one with the Father; who still receives the same Honour in him, and by him is glorified. God hath allowed the highest Trust, and all Religious Acts of Faith, to be offered to Jesus Christ, and did put into his Hand the Works of his Omnipotence, to challenge our Belief. God hath united to him all the Characters of himself, to certify the Truth of his Word. Christ demandeth the highest *Faith* to himself, and would deprive God of his Honour, if he was not in Nature one with the Father; e but the Son of Man is glorified, and God is glorified in him. The Apostles fre-

e Jude v 5. e John xiii. 31.

of JESUS CHRIST, &c. 119

frequently repeat the divine Character, and the *religious* Faith due to Jesus Christ; which would be unreasonable, false, and sinful, except Christ is by Nature the Son of God. He is the Subject of their preaching, as the Sons of God by Adoption no where are, and their Doctrine always was consistent. *For the Son of God, who was preached among you by us, ^f was not yea and nay, but in him was Yea.*

THERE is great Reason to receive Christ, as the eternal Son of God, because it is so often called a Mystery, and because divine Grace is necessary to enlighten and assist the Mind to believe, and to conform the Will to the Obedience of *Faith*. The Holy Spirit seems to delight in that Word, *Mystery*; he is pleased so often to make use it, which would be to no manner of Purpose, except Christ is the real Son of God. It must needs be a Mystery, which hath need to be revealed by miraculous Evidences, and when it is revealed, is still called a *Mystery*. It is a Mystery of Mysteries, which bringeth so great Salvation, as God alone could

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^f 2 Cor. i. 17.

120 *The Scripture Divinity*

accomplish, and to which a Religious *Faith* is required, a *Faith* not applicable to any Creature, and of so vast a Consequence, that Pardon of Sin depends upon it; and they shall be condemned, who having the Word preached to them, believe not on the *g Name of the Son of God*. Immense are the Riches of the full Assurance of Understanding, *to the Acknowledgment of the Mystery of God, and of the Father, and of Christ, which are the Riches of his Grace.* ^h

It must needs be a Mystery, which requires Revelation to make it known, and Grace to effect a Belief, and even then it is only known in part; the Light shineth in Darkness, and the Darkness comprehended it not. It is the Son's eternal Generation, and the Father being ever a Father, which no Man could of himself know. ⁱ No Man knoweth the Son but the Father, neither knoweth any Man the Father, save the Son, and he to whomsoever the Son will reveal him; we lay hold upon the Mystery by Grace, and

^g John iii. 18. ^h Ephes. ii. 7. ⁱ Mat. xi. 32.
Col. ii. 2.

of JESUS CHRIST, &c. 121

and he that receiveth Grace, cannot part with the Mystery. And as *Abraham*, in sacrificing *Isaac*, was taught to overcome the natural Principle of Parental Affection, by the greater Light of *Faith*: So Believers by the same Light, over-balance common *Reason*, and apprehend the real *Sacrifice of the Son of God*.

FAITH is a kind of Work, and a difficult Work to weak Man, as it is an extraordinary *Faith*. It is a great Duty payable to Christ, in the Obedience of *Faith*. It is the highest Honour, and implies divine worship, if there was no other Precedent for worshipping him; but it amounts to nothing, a *Faith* without Foundation, if Christ is not really God; and yet too much for a Creature, who would seem to be too much honoured; But God hath sufficiently declared the Pre-eminence of his only Son, distinguished from all Creatures, and authorized our Belief in him; * having in Time past spoken by the Prophets, but in these last Days by his Son. † And he hath built his Church upon this Rock, upon this

F *Faith*

* Heb. i. 1. † Mat. xvi. 18.

122 *The Scripture Divinity*

Faith of a Mystery; upon a solid Foundation, that Christ is the Son of God, Ministers are appointed, to teach Men to believe by the Help of *Grace*, what Nature could not find out, nor would of itself *believe*.

* UNTO you it is given to know the Mysteries of Heaven, viz. to those that hear the Word with Attention, Reverence and Humility. To those something is given above *Nature*, and above Human *Reason*, which is not given to other Men, not qualified to receive; to others it is not given. There is no need of giving to know, if it was within the Sphere of *Reason*. It is not a common Knowledge, which is not given to some learned, and is given to some unlearned Men; But all Sorts of Persons that are piously inclined, and desire to do the *Will* of God, they shall know of the Doctrine. To them it is given to know in Part, so far as is needful in this World, to serve to those Purposes, which God had in revealing them; † no Man can come unto me, saith our Saviour, except it were given unto him of my Father. *Every Man there-*

* Mat. xiii. 11. † John vi. 65, 45.

of JESUS CHRIST, &c. 123

*therefore that hath heard, and hath learned
of the Father, cometh unto me.*

FAITH is more valuable than Works, when they are considered separately, and Life is promised to Faith alone, tho' it is never separate from Works, where Power is not wanting. In the first Covenant it is said of Works, this do and live, that is, by perfect Obedience, and this could only be performed in the State of Innocence; but the second Covenant saith, Believe and live. In the first, the Life of Paradise only was promised; in the second an Heavenly Life. When Man was condemned to die, and it is impossible for him to live by Works, Heaven is promised to *Faith* in Jesus Christ. Now it is reasonable to believe, that one good Work, tho' it be imperfect, yet being done as well as we can, and in Obedience to God, must needs be more valuable, than Faith in any Creature, if he was in the highest excellency. Therefore no less than God himself could be the Object of Religious *Faith*, and the Author of eternal Life. ^m *I am the Resurrection and the*
F 2 *Life*

^m John xi. 25.

124 *The Scripture Divinity*

Life, saith the Lord, he, that believeth in me, tho' he were dead yet shall he live.

FAITH in Jesus Christ hath a Distinct Efficacy unto Salvation, and needs not Works unto Justification, but as they are the Effect and Proof of a true *Faith*. It supposeth the moral *Law* is to be obeyed, because God hath commanded it, and moral Vertues are of eternal Obligation, if they had not been re-enforced by the Commandment. *Faith* in Christ supposeth some Obedience to preceed and introduce it, *viz.* Repentance towards God, and more to follow it; repent and believe the Gospel, that your Sins may be blotted out; so that there is no True *Faith* without Works, and no acceptable Works without Faith, by which they must be sanctified. Therefore it can only be the Son of God, who is equal with the Father, through whom *Faith* has so great Vertue in itself, and Works receive so great Advantage from it, as to determine the Almighty, whether they shall be capable of Reward, and whether an Offender shall be acquitted in his *Righteous Judgment*.

It is harder to be believed, that a Creature

of JESUS CHRIST, &c. 125

ture should have a Title to such a Faith, than that he is the Son of God, who claims that Duty from Men, and hath made so great Promises thereupon. For *Faith* includes moral Vertues, as the Condition of receiving the Benefit of Faith, and Christ is to be obeyed equally with God. He commands by his own Authority, ⁿ and will reprove the World of Sin, because they *believe* not on him. But if *Faith* depends upon a Creature, Men would be apt to think meanly of it; and as *Faith* would be of little Value, so Works would be lightly esteemed. Men indeed through Corruption of Heart, rely too much upon *Faith*, to excuse their vitious Courses; because Christ is able to cleanse them from all Sin. This is false Reasoning, and the other would be Truth; a low Faith wou'd produce mean Works, and Christ's *Authority* wou'd be of small Account.

BUT when Christ, as God, requires Belief and commands such Duties, as are agreeable to *Faith*; then his Authority is mighty, his Faith powerful; and as Men

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be-

ⁿ John xvi. 8, 9.

126 *The Scripture Divinity*

believe, so will their Works be; tho' not able to justify, yet commendable Works, Works of Love, Gratitude and Obedience. And it is well to be observed, that Christ abates nothing of Works, but more strongly enforces them, and teaches by his own Example, that all Men must live good Lives, and repent of their Sins, who receive the Benefit of *Faith*. If Men really believe the Son of God, when he threatens Sin with eternal Punishment, and at the same Time promises Mercy to penitent Sinners, they would make more Hastie to repent and live soberly, righteously and godly in the present World; for which Purpose, *the ° Grace of God hath appeared unto all Men.*

BUT why is *Faith* made so great an Article of Religion? A Belief in God was always a great Demand from him, and accounted a principal Duty. So it is in respect of Christ's Divinity. He must be believed on, his Word must be trusted, and his Power depended upon. This shews his Equality with the Father, in an Equal Honour paid to him. The Father and Son are equally the Object of *Faith*

of JESUS CHRIST, &c. 127

Faith. If it was not for the Power of Christ, as being one with the Father, and the infinite Merit of his Sacrifice, another Method might have served to reform the World; another *Moses*, or another *Elias*, might have confirmed and explained the *Moral Law*, and have certified their Mission by Miracles. But that would not suffice, the Son of God must be manifested, and yet in such a Manner, as there may be Vertue in *believing*. In-
somuch that Men may do all Duty, and even die with Comfort for the Faith, *p*
that God in all Things may be glorified thro'
Jesus Christ, to whom be Praise and Do-
minion for ever, Amen.

THE Messias, who was foretold by the Prophets, was generally expected about the same Time that Christ appeared, and when such a one did appear, there was good Reason to believe, that he was really the Son of God. He shewed the same Power, & that created the Universe;

F 4.

he

P 1 Pet. iv. 11.

¶ The Arians deny Christ's Divinity one Way and the Sabellians another, yet support the Truth between them, Uterq; Hostis Ecclesiæ res agit, dum Sabellius Deum ex Naturâ in Operibus prædicat; hi verò ex Sacramento Fidei Filium Dei confitentur. Hi ar. p. 919.

128 *The Scripture Divinity*

* he created Food to serve many People; he commanded the Winds and Seas, and changed the Course of Nature, which only the God of Nature could perform. The Wind proceeds from natural Causes, that is, from the Laws of Matter and Motion, which God stamp'd upon the Creatures in the Beginning of Things. These *Laws* cannot be altered but by the same Power that made them, and this Christ did in causing the Wind to cease in it's full Career, the Consequence whereof was, his Disciples worshipped him, saying, of a Truth thou art the Son of God. As he shewed the Creator, and they had Reason to believe, so it had been a solemn Impertinence, to mean no more a Son than as Creatures are, * *and to wait for him from Heaven.*

THE Disciples were not very forward, they were rather too slow of Belief, which Christ often blames 'em for; but their *Faith* increased, as they saw his mighty Works; we believe, saith St. *Peter*, and are sure thou art that Christ the Son of the Living God. When Christ shewed his Power

* Mat. xiv. 18, 19. † 1 Thes. i. 10.

of JESUS CHRIST. &c. 129

er over Nature, all that were in the Ship came and worshipped him. The Occasion shews it was not in the Way of civil Respect, but a divine Worship; it was offered to him as the Son of God. The Evangelists approved and confirmed it, after they had been more perfectly instructed by the Evidence of Christ's Resurrection, and by the glorious Descent of the Holy Ghost. When he appeared after his Resurrection, they worshipped him, but some doubted; and, as God, he gave them a Commission which makes himself equal with the Father, and the Holy Ghost a distinct Person equal with both, *Go and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

* They worshipped him at his Ascension, when he was parted from them and out of their Sight. This could not be a civil Respect, but an Acknowledgment of his Omnipresence and Omniscience. They also performed other Acts of divine worship; they prayed unto him, and committed themselves to his Protection. For
F 5 then

† Mark xxviii. 19. * Luke xxiv. 52.

130 *The Scripture Divinity*

then their Faith was come to a great height, and they no longer looked upon him, as only a great Prophet, nor only as the Son of *David*, and a temporal Saviour. Before, they had not rightly taken the Notion of the *Messias*, looking upon him as a temporal Prince, who should restore the Kingdom to Israel in this World; but now they more surely believe him to be the eternal Son of God, whose Kingdom is not of this World, by his Resurrection and Ascension in their Sight. They were then assured by the Holy Ghost, *that the Son of God sat down with his Father in his Throne.* *

SOME say, we pray not to Christ, but to God in his Name. It is an Argument of his Divinity, ^a That whatsoever ye do in Word and Deed, ye are to do all in the Name of the Lord Jesus, giving Thanks unto God and the Father by him. This is to be done, and the other not excluded. The Apostles did not only pray in his *Name*,
but

* Rev. iii. 21. ^a Col. iii. 17.

of JESUS CHRIST, &c. 131

but also to Jesus Christ himself. ^w So did St. *Stephen* at the Hour of Death, saying, Lord Jesus receive my Spirit. It was Christ who spake to *Ananias* in a Vision, and bad him enquire for *Saul*. *Ananias* Answers, Lord, I have heard of this Man, how much Evil he hath done to thy *Saints*. And the Lord said unto him, ^x go thy Way, for he is a chosen Vessel unto me, to bear my *Name* before the Gentiles. Here it is intimated, that the Church prayed unto him; and the Title of Lord was given unto him so frequently, and in such an eminent Manner, as could only be ascribed to God. ^y When they had ordained Elders in every Church, and prayed with Fasting; *they commended them to the Lord, on whom they believed.*

THUS we see all the Tokens of Equality. The Church is Christ's, Religion is his Service. He hath the same Authority, and Faith is a Duty paid to him, as to the Father. It is the Subject of preaching, that Christ is the Son of God. If he is not eternal and one with the Father, he

132 *The Scripture Divinity*

he assumes all to himself, and God is excluded by a Creature. It is the Unity of Essence, that makes the same Worship belong to the Father, which we are commanded to pay to Jesus Christ. Even the Body of Christ is so united with God, that it is the Medium, whereby we must come unto him; and as God is become one with the Man Jesus Christ, as God dwelt in him bodily, so he will be worshipped through him. All rational Creatures, both Angels and Men, must Express their Adoration of the Son of God;
^a Every Tongue must confess, that Jesus Christ is Lord, to the Glory of God the Father.

THEREFORE, since Christ is the Lord, is to be worshipped, and God is worshipped through him, is glorified in him, why should we dispute about his Eternity? Why should we not believe him to be really God? Such must be our Belief of the Saviour, if we believe the Scripture, which styles itself the Doctrine of God our Saviour. ^a Those that deny Jesus Christ, deny the Holy One, ^b and the

^a Phil. ii. 11.

^a Titus ii. 10.

^b Acts iii. 14.

of JESUS CHRIST, &c. 133

the only ^c Lord God. There can be no Danger in believing his Eternity, since we are obliged to believe in him, to worship and obey him as the Eternal God. We can do no more for God, than we are to do for Jesus Christ; nor can we safely do less, than own him as he appears to be by the Divine Attributes ascribed to him. The Scripture directs us to this Faith, and if it be an Error, we are led into it by the Scripture; yea, God himself hath countenanced it, and suffers himself to be robbed of his Honour, if Christ is not really one with the Father, whose going forth is from everlasting. *Mic. v. 2.*

It would indeed be a dangerous Error, to worship Christ, and to believe in him, supposing him to be only a Creature. There must needs be a strong Scruple, in giving to a Creature that Honour, which is due to God alone, seeing Idolatry is so much condemned in Scripture. But the Son of God is to be worshipped;
His

* Jude iv. Here the Article (*τὸν*) determines the whole Sentence to belong to Christ, and the Word (*μόνον*) does not distinguish him from the Father, but from all others that are called Gods.

134 *The Scripture Divinity*

His new formed Church sets the Precedent, tho' they were at first cautious in speaking openly, not declaring him in plain Terms, lest the sublime Mystery should be mis-understood; but they immediately shewed their Faith in Christ, as the Son of God of one Essence, by believing his Omniscience, and by their first Publick Act of divine Worship. For they addressed themselves to him in Prayer, who had chosen them for his Apostles, that he would choose another in the room of *Judas*. They prayed and said, Thou Lord, which knowest the Hearts of all Men, shew whether of these two thou hast chosen. ^d

Now since God hath allowed this beginning in the Christian Church, and confirmed it soon after, by the sending of the Holy Ghost, and by innumerable Miracles; since those inspired Men have told us, that God declared Christ to be his ^e beloved Son, and that he is the express Image of his Person; ^{*} since he is the only begotten of the Father; ^f how

^d Acts i. 24. ^e Mat. iii. 17. ^{*} Heb. i. 3.

of JESUS CHRIST, &c. 135

How dare Men presume to say, that God may not have a Son of his own Nature? how dare any presume to say, that God hath taken a Creature into Co-partnership, to be a Sharer with him in all his Glory? Nay, if Christ be not one with the Father, God hath made the Son of Man more glorious than Himself, and given Occasion to believe, that Christ only is the Lord, and He only to be worshipped; since Christ is the Saviour of Men, the Author of the greatest Salvation, that ever has been wrought, in causing this *Mortal to put on Immortality.*

BUT Adversaries say, it is only a secondary Worship, that is given to Christ as Mediator, a groundless Imagination. There is no such Distinction in Scripture, not two Sorts of divine Worship, and the Worship due to God was given to Christ, before his Mediatorship was made known. That Office is not mentioned in the Gospels, but some Time after he had ascended, and presented his sacrificed Body to the Father, by Vertue of which he became a Mediator. Yet even this
Office

136 *The Scripture Divinity*

Office declares the real Son of God, who could treat with infinite Majesty for the Pardon of Sin. *Moses* was a Mediator of another Kind, only to deliver the Law and to condemn Sin, no Pardon was procured, nor was *Moses* worshipped; his Body was hid to prevent Superstition, because he was only Man, and by his Law could no Man be justified. But the Angels worship the real Son of God, and he was the ^h Mediator of a better Covenant, that *by Faith in him Men might be justified, which they could not be by the Deeds of the Law.* ⁱ

The Religion of perfect Men would be all pure Worship and a perfect fulfilling of the Law. But the principal Religion of Sinners is Faith in a Saviour, by which imperfect just Men are made Perfect. As the Religion of the Jews did chiefly consist in Sacrifices, which, tho' they knew it not, represented the full Satisfaction for Sin: So now, that great Work being finished, the grand Article is *Faith* in a perfect Sacrifice; and this is of so great Consequence, no
crea-

¶ Heb. i. 6. ^h Heb. viii. 6. ⁱ Row. iii. 20, 28.

of JESUS CHRIST, &c. 137

created Being could effect it; None, but He, who is equal with God, could have the Honour of so great Salvation. None, but the real Son of God could fulfil *Daniel's* Prophecy, who came into the World at the Time foretold. * *Seventy Weeks are determined upon thy People, and upon the holy City, to finish the Transgression and make an end of Sins, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness, and to seal up the Vision and Prophecy, and to anoint the most holy, Messiah, the Prince.*

We could have no *Faith* in Christ as a Saviour, and that Title had been superfluous, or rather irreligious, if He is not really God. We could have no Confidence in Man, to deliver us from the miserable Effects of Sin. He calls himself, Son of Man, to testify his Manhood, and, Son of God, to certify his Godhead. He asserts himself to be both God and Man, but no other kind of Being; and if he is not God, he was only Man. The Scripture saith, He took not the Nature of Angels, and there is no Reason

* Dan. ix. 24, 25.

138 *The Scripture Divinity*

Reason to suppose, that he was only some eminent Creature, which is nameless in Scripture; but he must needs be some other Being. None other is to be found but God, who took the Seed of *Abraham*; ^l that he might be a merciful and faithful High Priest, in Things pertaining to God, to make Reconciliation for the Sins of the People. The Son of God as Man is beloved of the Father, because he would have all Men to be saved in a Way consistent with his Justice; and this Christ hath effected by his Sacrifice of infinite Value. ^m He hath reconciled us to God, in the Body of his Flesh through Death, ⁿ *and all Things are of God, who hath reconciled us to himself by Jesus Christ.*

We cannot see any Reason, why God should appoint Sacrifices, and afterwards abolish them, but upon Account of a perfect Sacrifice, which was to be offered once for all, *when the Fulness of Time was come.* God is unchangeable, and what he once thought to be good would continue so. But the Ceremonial Law

was

^l Heb. ii. 16. 17. ^m Col. i. 21. ⁿ 2 Cor. v. 18.

of JESUS CHRIST, &c. 139

was only *good* for a Time, to point out and typify the great Sacrifice, and then it was to be abolished; it fulfilled it's purpose, in leading to the Law of Faith. Nevertheless, the Moral Law continues unchangeable, because it is of natural intrinsic Worth, of perpetual Obligation. This Law must be fulfilled according to it's Nature. It is the Law of Infinite Majesty, and must be fulfilled by perfect Obedience, and therefore Christ saith of this Law, ° Think not that I am come to destroy the Law or the Prophets, I am not come to destroy, but to fulfil. Verily I say unto you, 'till Heaven and Earth pass, one Jot or one Tittle in no wise shall pass from the Law, 'till all be fulfilled. *It is easier for Heaven and Earth to pass, than one Tittle of the Law to fail.* P

THE Moral Law is of divine Perfection, and will not allow of any Imperfection. It will not acquit us, if we do all we can, and we have God only to depend upon. If we look to be saved by our own Righteousness, there is not a
vain

° Mat. v. 17, 18. P Luke xvi. 17.

140 *The Scripture Divinity*

vain Word, but we shall be questioned for it and cast and condemn'd. ¶ Every idle Word, that Men shall speak, they shall give account thereof in the Day of Judgment. For by thy Words thou shalt be justified, and by thy Words thou shalt be condemned. Every impure Thought or Action, every irregular Motion and whatever deviates from God's Creation, must be accounted for; it is the Product of Sin and Enmity against God. The Law admits of no Excuse, nor accepts of Repentance, as the Laws of Men do not acquit a Rebbel, because he says he is sorry for his Fault. Infinite Justice will not acquit a Man, because now he is not able; for he was made able. If a Man has spent a noble Estate, and contracted a Debt of ten thousand Talents, * his Inability is no discharge. But † what the Law could not do, in that it was weak through the Flesh, God sent his own Son of the same Nature, and equal with himself, in likeness of sinful Flesh, and for Sin condemned Sin in the Flesh; that the Righteousness of Law might be fulfilled in them, who

¶ Mat. xii. 36, 37. * Mat. xviii. 27, *that is*
 1870093 l. 105. Rom. viii. 3, 4.

of JESUS CHRIST, &c. 141

who walk not after the Flesh but after the Spirit.

GOD is indeed infinitely good, and the Earth is full of the Goodness of the Lord; yet we suffer much Evil in this Life: But if we knew the Evil of Sin, and the Indignation of God against it, we should perceive his Kindness greater than could be expected from him. There is a strange Mixture of Good and Evil in this World! Evil is not the Product of divine *Goodness*; but it is certainly a Judgment upon the Race of Men, and the vast Evil of Sin is seen in our Mortality. One Sin brought Death upon all Men, and shews the Wrath of God against it. One Sin brought forth infinite Sins, and wou'd never cease to destroy. † Who can deliver us from the Body of this Death? Who could give us eternal Life? * No Man could interpose, and reverse the Sentence of God. No Man can redeem his Brother, nor give unto God a Ransom for him, that he should see no Corruption, and live for Ever in heavenly Places. *For the Redemption of the*

Rom. vii. 24. † Psal. xlix, 6, 7, 8, 9.

142 *The Scripture Divinity*

the Soul is precious, so that he must let that alone for ever.

“THE Scripture hath concluded all Men under Sin. There must needs be an Original Sin, whereby human Nature is corrupted, and cannot stand before the most Holy. We cannot describe it's Operation, but we see it in it's dreadful Effects. Man is a little World of Wonders, and might seem worthy to be preserved ; but he is exposed to grievous Pains, and must die because of Sin. When we consider the Multitude of small Vessels in the Body, 'tis a Wonder it should live so long, and it seems to be preserved by the Hand of God. Again, when we observe it's wasting Strength is repaired with daily Food, it's a Wonder it should ever die. But this is the sad Effect and Proof of Original Sin ; we die daily by a gradual Decay. God hath set Bounds to this sinful State, and we have the Sentence of Death in our selves, that we should not trust in our selves, but in God which raiseth the Dead : Therefore Christ died for our Sins, and rose again for our Justification.”

It

It was the great Work of the Son of God to restore and preserve Mankind, to take off the evil Effects of Sin, and the Sentence of Death, in a way acceptable to the divine Justice. Without this great End, there was no Occasion to preach Christ crucified, no Use of his Resurrection, nothing in his Triumph over Death. *Socrates* died for his Opinion, and Martyrs suffer'd for the Truth. But as none of them arose from the Dead, so none of them challenged that great Work, which is so copiously ascribed to the Son of God, that is, the Salvation of Mankind. They were only his Ministers, to preach Christ crucified, and that is the Substance of the Gospel. Without the Doctrine of the Cross, the Gospel had been a small System, and the Christian Faith an empty Name. The World was before instructed by *Moses* and the Prophets, that Salvation cometh of the Lord, who made Heaven and Earth; but now Christ is the Lord, who made Heaven and Earth, and bringeth the greatest Salvation. * *He is the Saviour of*
the

* Ephes. v. 23.

144 *The Scripture Divinity*

the Body, that is, the Church of God, and he is the Head of the Church.

THE moral Law is unchangeable, and the Wage of Sin is eternal Death. The Sacrifice of a Man could not satisfy the Law of God, and take away the Sins of the World. He that is a Sinner himself, vile Earth and muddy Clay, would be a miserable Saviour; and it would be to no better Purpose, to suppose a Person of the highest Perfection, that possibly could be created. This is a poor Invention of Men, to fit the *Messias* to their own Scheme. There would be no need of such a Person, there is no need of an Angel; y an Angel is not permitted to preach the Word; but is commanded to shew the Preacher, the Minister of Jesus Christ, and to introduce the Gentiles to their Saviour. For as by one Man Sin entred into the World, and Death by Sin; so the Gift by Grace, which is by one Man Jesus Christ, hath abounded unto many, because he is also the Son of God; the second Man is the Lord from Heaven, z *And as by one Man's Disobedience many were made*

of JESUS CHRIST, &c. 145

made Sinners; so by the Obedience of One shall many be made Righteous. ^a

WHEN one Sin had caused so much Evil, and many Offences sprung out of that one Sin, and ^b the Judgment was by One to Condemnation, Christ is able to reverse the Sentence, to hold the Hand of Omnipotence, and put a stop to the infinite Justice of God: He is able to appease his Wrath, and procure for Sinners a free Gift unto Justification. He is able to do him Justice, and to please his Goodness, by offering a Sacrifice for Sin. He is the Power of God, to effect Man's Salvation, and He is the Wisdom of God, that contrived just and honourable Means of Salvation. This would be an Excess of Words, beyond all poetical Flights, very unsuitable to a divine Faith, if Christ is not really God. If he is really the Power and Wisdom of God, he is really God. His Work is above the Ability of any Creature, the Work of our Redemption, in which the Wisdom of God is so deeply concern'd; *It is the manifold Wisdom of God. ^c*

THE Sacrifice of Christ was the proper

^a Rom. v. 19. ^b Ver. 16. ^c Ephes. iii. 10.

146 *The Scripture Divinity*

per Means to redeem Mankind, by a full Satisfaction for Sin. The Union of God and Man in one Christ makes him a fit Sacrifice, and a proper Mediator between God and Man. If he were not Man, He could not suffer for Men; if he is not God, He could not satisfy the Law, and justify the Transgressor. Christ was the proper Person to save Mankind from the Sentence of Divine Justice: He was the Person qualified for so great a Work, in whom the Fulness of the Godhead dwelt bodily; that is, substantially or essentially, not as a Shadow, or some Irradiations of the Divinity, but even the Fulness of the Divine Nature. The Scriptures often declare him in the highest Divine Characters, which would serve to no Purpose, but to lead Men into Errour, if he is not really God. They can have no other Meaning, but to let Men see what is the Fellowship of the Mystery; which, from the Beginning of the World hath been hid in God, who created all Things by Jesus Christ, *to the Intent that now unto the Principalities and Powers in heavenly Places, might be known by the Church the manifold Wisdom of God.*^d

THE meaning of the Scriptures is very plain,

^d Ephes. iii. 9, 10.

of JESUS CHRIST, &c. 147

plain, that God hath purchased the Church with his own Blood, ^e and the Church rightly saith, That God hath purchased to himself an universal Church by the precious Blood of his dear Son. It is a Purchase made of the infinite Justice of God, which could not acquit Sin without an equal Satisfaction, nor give Life to Men un sanctified. We could not be saved by our own Righteousness, except we could exactly fulfill the Law. The just Man falleth often every Day, by some Neglect of Duty, and many irregular Thoughts. If a Man did all he could to serve God, and doth not perfectly hate what God hates, he is an Offender; and if he commits one Sin, how can he be sure of Pardon? What Creature could satisfy the Almighty for the Sins of the whole World? ^f If one Man Sin against another, the Judge shall judge him; but if a Man Sin against the Lord, who shall intreat for him?

It may seem strange that God should offer a Body that was united to himself as a Sacrifice for Sin, seeing He abhors human Sacrifices: But here the Case is quite different. We have no Power over our

G 2

own

^e Acts xx. 28.

^f 1 Sam. ii. 25.

148 *The Scripture Divinity*

own Lives, nor the Lives of other Men. All Men are the Property of God, and there is no Power, but what is given from above to execute Justice. The Magistrate is God's Minister, and he approves of just Punishments: But Christ hath Power in himself, which testifieth his Godhead. He hath a Right to dispose of his human Body, and therefore he saith, & My Father loveth me, because I lay down my Life, that I may take it again. No Man taketh it from me, but I lay it down of my self. I have Power to lay it down, and I have Power to take it again. For this He is highly approved, as He hath fulfilled all Righteousness, and satisfied the Infinite Justice of God, in the Room of eternal Death, to which all Men stood condemned. ^h For the Wages of Sin is Death, but the Gift of God is eternal Life, thro' Jesus Christ our Lord.

IN these Words, I have Power to take it again, our Lord asserts his raising himself from the Dead; which proves his true Godhead, and Unity with the Father. None but God raiseth the Dead by his own Power; but Christ hath Power to lay down his Life, and to take it again. There-

^g John x. 17, 18.

^h Rom. vi. 23.

of JESUS CHRIST, &c. 149

Therefore he is another Being besides Human, and One with the Father. For it was God who raised him from the Dead. ⁱ His Death was not by accident, or only the Contrivance of Men, but it proceeded both from his own and his Father's Will. ^k This Commandment, saith he, I received of my Father, and the Father was well pleased with his voluntary Obedience, because it was the just Means to expiate Sin by a valuable Sacrifice; and the just way, by Faith in the Son of God, to grant eternal Life, and Grace and Peace to Sinners. ^l Grace and Peace is multiplied through the Knowledge of God and of Jesus our Lord, according as his Divine Power hath given unto us all Things that pertain unto Life and Godliness, viz. the Divine Power of Jesus Christ, thro' the Knowledge of him, that hath called us to Glory and Vertue.

^m To this purpose a learned Divine saith,
“ Altho' we be regenerated and renewed
“ by the Holy Ghost, and by the Assist-
“ ance of God's Grace enabled to per-
“ form Works of Righteousness, and as
“ it is said of *Zachary* and *Elizabeth*, to
G 3 “ live

ⁱ Acts ii. 24. ^k John x. 18. ^l 2 Pet. i. 2, 3.

^m Dr. Tillotson, Vol. 9. p. 290.

150 *The Scripture Divinity*

“ live in all the Commandments and Or-
 “ dinances of the Lord blameless; that is,
 “ in the general Course of our Lives, to
 “ yield a sincere Obedience to the Laws
 “ of God: yet because in many Things
 “ we offend all, and our best Righteous-
 “ ness is imperfect, and falls extremely
 “ short of that exact and strict Duty,
 “ which the Law of God requires; and
 “ if it were perfect, our Obedience for
 “ the Future could make no Reparation
 “ to the Justice of God for Sins past:
 “ Therefore we cannot hope for our own
 “ Righteousness to be justified and ac-
 “ cepted with God, and upon the Merit
 “ of it to have our Sins pardoned, much
 “ less to be rewarded with eternal Life;
 “ *but to acquire these Blessings, we must be-*
 “ *lieve on the Name of the Son of God.* ”

“ God indeed of his infinite Mercy
 “ is pleased upon our Repentance to par-
 “ don our Sins past, and upon our sin-
 “ cere Obedience to give us eternal Life;
 “ and without those Qualifications we
 “ shall

” 1 John v. 11, 12, 13, 20.

*A modern Deist quotes Dr. Tillotson, and other
 Orthodox Divines, to advance his Infidel Scheme. He
 wrests what they say of natural Religion, in Opposi-
 tion to Divine Revelation. And this Quotation will
 serve for an Answer to his fallacious Arguments.*

of JESUS CHRIST, &c. 151

“ shall never be made Partakers of those
“ Blessings; without Holiness no Man
“ shall see the Lord. But then it is not
“ for the Merit of our Repentance and
“ Righteousness, that these Blessings are
“ conferr’d upon us; but for the merito-
“ rious Obedience and Sufferings of our
“ blessed Saviour. That most accepta-
“ ble Sacrifice of himself, which he of-
“ fered to God in our stead, hath pur-
“ chased and procured those Benefits for
“ us; and we are accepted in his beloved
“ Son, and justified freely by his Grace,
“ through the Redemption that is in Je-
“ sus Christ; and therefore not for any
“ Works of Righteousness, which we
“ have done, but of his Mercy he saves us.
“ Here we are to fix our Hopes of Justi-
“ fication and Salvation, viz. *Upon the*
“ *perfect Propitiation and Satisfaction, which*
“ *Christ, by the Sacrifice of himself once of-*
“ *fered, hath made for the Sins of the whole*
“ *World.*

BUT the Socinians think they have the Advantage, because the Word *Satisfaction* is not found in Scripture, tho’ the Thing it self is evidently there. For if there be buying, purchasing and redeeming, Satisfaction surely is implied, tho’ that particular Word is not expressed. Thus we read,

152 *The Scripture Divinity*

Ye are not your own, for ye are bought with a Price. ° Again, we are told of the Church of God, which he hath purchased with his own Blood. † Christ hath redeemed us from the Curse of the Law, being made a Curse for us; for God sent forth his Son made of a Woman, made under the Law, ‡ to redeem them that were under the Law, that we might receive the Adoption of Sons. Now to imagine, that we should be bought with a Price and no Price paid, redeemed and purchased, and no Satisfaction made, is the thickest Nonsense in the World, and nothing can pretend to maintain it, but Sophistry and Perverseness of Men, *who are Enemies to the Cross of Christ.* †

† THE Evangelist St. *John*, (if any Thing would do it) puts the Matter out of all Doubt. He seems to be a Prophet as well as an Evangelist, as if he would signify with St. *Peter*, that some Persons hereafter would deny the Lord that bought them. And as the Jews put him to Death in his human Nature: So these still continue to crucify him in his Divinity. He saith, In the Beginning was the *Word* and

° 1 Cor. vi. 19, 20. † Acts xx. 28. ‡ Gal. iv. 4.

† Phil. iii. 18. ‡ John i. 1, 2, 3, 14.

and the Word was with God, and the Word was God. All things were made by him, and he was made *Flesh*, and dwelt among us, full of Grace and Truth. The *Word* is wrested to signify Reason; but must needs be a Person. To say, Reason was made *Flesh* and dwelt among us, is contrary to Reason. If it were good Sense, that Reason was made *Flesh*, it might be said of any Man, and that was saying nothing at all. But it could not be said of Man, nor of the most excellent Creature, *That we beheld his Glory, as of the only begotten of the Father, full of Grace and Truth.*

ΛΟΓΟΣ doth signify Reason, and this most eminent Effect is put for the supreme Cause. The Son of God being one with the Father is the Fountain of Reason, and Reason belongs to him in it's utmost Perfection, and he is stiled the *Word*; but more especially with respect to Men, because, the most excellent Reason, the Wisdom of God, in relation to Men, was to be revealed by him. It was his divine Wisdom, to bring Glory to God, and Salvation to Men, who had dishonoured the infinite Majesty, and deserved eternal Destruction from the Presence of the Lord. This was also a proper Term, according to the Eastern Manner of speaking. Those

154 *The Scripture Divinity*

Nations delighted in Parables and Similitudes. Their Learning consisted much in them, and they affected a difficult Stile, which would a little employ the Thoughts and leave a stronger Impression upon the Mind.

* *THE Word* was in the Beginning, he existed at the Beginning of Time. He was in Being with the Father, when all Creatures were first made, and whatsoever was before Time began must needs be an eternal Being. His Title of *Λόγος* was hinted at in the old Testament, tho' not plainly expressed, nor much insisted upon; But the Jewish Rabbies took Notice of it, and use it in their Interpretations. St. *John* speaks more plainly, as it was intended by the Gospel more clearly to reveal the Son of God, and the Mystery of Man's Redemption. This Word was the Creator, nothing was made without him, and therefore he himself was uncreated. He was before the Creation, when there was no Measure of Time, all was Eternity.
And

* In principio erat Verbum & omnia per ipsum facta sunt, quia & Tempus sine aliquibus Creature motibus non potest esse, & ideo per illum facta consistunt & tempora; per quem facta sunt omnia, proculdubio coeternus est Patri Filius.

Aug. contra Sermonum Arianorum.

of JESUS CHRIST, &c. 155

And in St. *John's* Revelation, the Title of the *Word* is expressly applied to Jesus Christ. His Name is, *The Word of God*. Rev. xix. 13.

THE *Word* cannot mean an Attribute of God, but a distinct Person, because He is the only begotten, which could not be said of an Attribute, unless God had no other Attribute. Christ, being ever in Unity with the Father, was therefore in all respects equal; and being designed to be the Messias, He was an Agent from the Father in the Revelations and Transactions of the old Testament, known among the Chief of the Jews by the Title of the *Word*. It was more common a little before Christ came, and by the *Word* they were wont to denote the Messias, whom they expected about that very Time, when Jesus Christ appeared. So it is used in some Readings of the Scriptures, and probably with a particular Regard to the Jews. St. *John* speaks in their Style, and uses the *Word* for Christ incarnate. Where we read, The Lord God said, the Jews in their *Targum* ^v read it, The Word of the Lord.

^v *Targum*, with the Jews signifies Interpretation, and is what they call Glosses and Paraphrases upon the Scriptures. The most antient, that is now extant, is the Chaldaick Paraphrase, done by Onkelos a Profelyte, who lived about the Time of our Saviour.

156 *The Scripture Divinity*

Lord God said, Behold, the Man is come as one of us to know good Evil, *Gen. iii. 23.* I am thy Shield; saith God to *Abraham*, it is read, my Word is thy Shield. *Gen. xv. 1. &c.*

I shall now insist more particularly upon this Argument, that except Christ be eternal and equal with the Father, He could not satisfy the Divine Justice for the Sins of Men, and Faith would come to nothing without a competent Object. We could not believe in, nor depend upon as a Saviour, any Person less than the eternal Son of God. But the Scripture requires our Faith in Christ as a Saviour, our Thanks to him for our eternal Salvation, and all Duty to him as God. The Church is his, the Saints are his Servants, and he rewards their Services. But the Church belongs only to God, and he is honoured by his Church. Therefore Christ is one with the Father; and this is eternal Life, ^w that they may know thee the only true God, and Jesus Christ, whom thou hast sent, which Words by their Connexion import, the Father and Jesus Christ united, *in the One true God.* The same

^w John xvii. 3.

of JESUS CHRIST. &c. 157

same Evangelist saith of Christ, This is the true God and eternal Life. *

IT would be sinful to call any Man or any Creature Saviour, and to believe on him; it is to rob God of his due, and there is no Occasion, that any divine Person, a Prophet, or a Preacher, should be called a Saviour, who was only a created Being. Christ had been no Saviour, but upon the Account of his Sacrifice, and our Salvation purchased thereby. He might have preached and suffered too, as some of the Prophets did, without being called a Saviour. He himself forbids any Man to be called Father or Master, as having an absolute Power to require Belief upon their sole Authority. Much less would he be called a Saviour; but he challengeth both Titles in the same Sense that God is stiled Father, distinguished from that Sense in which Men may so be called, *⁊ Call no Man your Father upon Earth; for one is your Father which is in Heaven: Neither be ye cal-*

* 1 John v. 20. — In Evangelio scriptum est, ut cognoscant te unum verum Deum, & quem misisti Jesum Christum; hoc enim dixisse accipiendum est, ut te & quem misisti Jesum Christum cognoscant unum verum Deum, quia & de Christo dictum est a Johanne Apostolo, Ipse est verus Deus & vita æterna. *Aug. contra Arian.*

⁊ Mat. ix. 10.

158 *The Scripture Divinity*

called Masters; for one is your Master, even Christ.

THE Scripture persuades us to fear God; for God condescends to reason with us, and makes our Salvation an Argument, and to make us more sensible of the Benefit, he tells us what a Price it cost. ² Ye are not redeemed with corruptable Things, as Silver and Gold, from your vain Conversation received by Tradition from your Fathers, but with the precious Blood of Christ, as of a Lamb without Blemish and without Spot. By this Redemption you are made Partakers of divine Grace, to make you fit for Salvation, and Christ was made manifest for the Obedience of Faith; ^a because it is written, Be ye holy, for I am holy. A most strong Reason for both these Acts of Faith, sincere Endeavours to be Holy, and to know our Need of a Saviour; I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the Quick and the Dead at his Appearing and his Kingdom: Preach the Word, be instant in Season, out of Season; reprove, rebuke, exhort with all long suffering and Doctrine. ^b

Now

^a 1 Pet. i. 18. 19. ^b Rom xvi. 26. ^c 2 Tim. iv. 1, 2.

Now, if Christ was only Man, or even the most excellent Creature, it had been but a weak Argument, that is taken from our Redemption. The Price had been inconsiderable, and Faith in Christ insignificant. How could we depend on a Man, or any Creature, to pay a Price, and redeem Mankind from the Laws of God? It can be no other than the Son of God, which hath purchased Pardon for Sinners, and those everlasting Blessings, which are to be the Subject of Triumph and Praise for ever; which are to be here the Objects of Faith, and the chief Comforts of Hope, to support us in the Troubles of this Life. ^c Now Thanks be to God, which always causeth us to Triumph in Christ, and maketh manifest the Saviour of his Knowledge by us in every Place. Unto him be Glory in the Church by Christ Jesus, throughout all Ages, World without End. *Amen.* ^d

As Jesus Christ was the Creator, so he shewed his creating Power, and challengeth to himself all the Power and Glory of God. By this same Power God is Witness, that all the Work of Man's Salvation

160 *The Scripture Divinity*

on depends upon him; as if nothing could be done without him. Without Christ nothing is acceptable, ^e and through him we have access by Faith into this Grace, wherein we stand and rejoyce in the Hope of the Glory of God. We give Thanks in his Name, we give Thanks unto himself, and all Duty is acceptable through him. ^f I thank Jesus Christ our Lord, who hath enabled me: ^g Whatsoever ye do in Word or Deed, do all in the Name of the Lord Jesus, giving Thanks unto God and the Father by him? He saith of himself, ^h As the Branch cannot bring forth Fruit of it self, except it abide in the Vine; no more can ye, except ye abide in me. ⁱ *By him therefore let us offer the Sacrifice of Praise to God continually, giving Thanks to his Name, looking unto Jesus the Author and Finisher of our Faith.*

CHRIST challengeth to himself every Attribute of God, which if any Creature pretended to, it would be the deepest Mystery of Iniquity. It would be the highest Dishonour to God, which he would not fail to avenge, if a Creature make himself equal with him. He would even be Su-

^e Rom. v. 2. ^f 1 Tim. i. 12. ^g Col. iii. 17.
^h John xv. 4. ⁱ Heb. xiii. 15.

of JESUS CHRIST, &c. 161

Superiour, if he is not one with the Father, by claiming the Divine Rights, in the single Capacity of Son of Man: But the Scripture teacheth us this Faith, that God hath overcome Death by Jesus Christ, and through him giveth us the Victory, ^k as if God could do nothing without him. God hath Power to deliver from Death; yet he could not in Justice do it, without an equal Satisfaction. He is engaged by his Justice to punish Sin, that his Law may be fulfilled, and his Honour stand unviolated. Therefore Christ is one with the Father, and equal with him in all Power, being the Author of so great Salvation. ^l I am, saith Christ, He that liveth and was Dead, and behold I am Alive for evermore, and have the Keys of Hell and Death.

^m BUT could not God overcome Death, and give Life out of his meer Goodness? If indeed it could be done, it might have been done without the Help of a Creature; but it could not be equitable without the Son of God, not without a proper Attainment for Sin. God had passed the Sentence

^k 1 Cor xv. 54, 57. ^l Rev. i. 18.

^m The Church rightly saith, that the Almighty God hath, thro' his only begotten Son, overcome Death, and opened unto us the Gate of everlasting Life.

162 *The Scripture Divinity*

tence of Death, and could not in Honour reverse it, nor according to his Wisdom and Justice. He is obliged by the Perfection of his Nature, not to allow any wrong doing, *and the Law worketh Wrath*. Every Work must be righteous, or fall under the Displeasure of God. Death cannot be overcome, except the Cause be removed, and Divine Justice honourably satisfied. But this is too great a Work for a Creature; and if they which are of the Law be Heirs, ° Faith is made void. Therefore he is equal with God, who hath overcome Death, by whom God overcome, in whom God is well pleased, and giveth us the Victory. ¶ The Sting of Death is Sin, and the Strength of Sin is the Law; but Thanks be to God, who giveth us the Victory through our Lord Jesus Christ.

n Rom. iv. 15. ° Rom. iv. 14. ¶ 1 Cor. xv. 56, 57.



SECT.



SECT. III.

*The particular Argument of Faith.
That Christian Faith is unprofitable, if Jesus Christ is not
the eternal Son of God.*



THE Holy Scripture informs us of the mighty and terrible Majesty of God, of his Enmity against Sin, and his Judgments in this World. How shall sinful Dust and Ashes stand before infinite Majesty in a future State? The Terrours of the Lord are most dreadful. *Daniel* was eminently Pious, and the most innocent of Men; he was therefore greatly beloved, and favoured with extraordinary Revelations, which foretell the Messias. An Angel appears to him, and he is in the utmost Consternation. I was left

164 *The Scripture Divinity*

left alone, and saw this great Vision, and there remained no Strength in me; my Comeliness was turned into Corruption, and I retained no Strength. If the best of Men is so terrified at the Appearance of an Angel, how shall Men less Holy? how shall great Sinners stand before God? What shall we do to be saved? The Scripture prescribes Faith in the Son of God, and he must needs be equal with God, on whom alone we can depend for Salvation, *and Jesus Christ hath the Words of eternal Life.* 9

THE Prophecies are obscure, and it was intended for good Reasons, that they should not be understood, 'till they were fulfilled. Yet they gave a high Idea of the Messiah, which the inconsiderate Jews misunderstood. If he was to be only a Preacher, *John Baptist* might have been sufficient to preach Repentance. But he shews the Lamb of God, who alone could take away the Sins of the World. This singular Work no other holy Man, no Minister of God could Effect, nor any created Being; it was to be one Offering, of one Messiah, the only begotten Son of God.

of JESUS CHRIST, &c. 165

God. Great Things are spoken of him, many Predictions, divine Characters, and Faith in him is the way to Life. If the Messias dwindles into a Preacher of Morality, Faith would dwindle into poor natural Religion. If God would easily pardon Sin, the Prophets might have been silent; their high Pretensions would amount to nothing, but *parturiunt Montes*. But the Word of the Lord is tryed, *Israel shall be saved with an everlasting Salvation. Look unto me and be ye saved all the Ends of the Earth; for I am God and there is none else.*

THE Gospel confirms the Truth, and shews the Ground of our Faith; * All the Prophets give Witness to Jesus Christ, that through his Name, whosoever believeth in him, shall receive Remission of Sin. ^a *Cornelius* was a just Man, and whilst he was yet a Gentile, as good a Man as natural Religion could produce, and as a Christian need to be in respect of Morality; one would think he needed no more.

But

* Psal. xviii. 30. ^f Isa. lv. 17, 22. ^t Acts x. 43. ^u Ver. 22. *This is an unanswerable Argument for Water Baptism, and cuts off all Pretences against it. The Baptism of the Spirit doth not destroy; but on this Occasion leads unto Water-Baptism.*

166 *The Scripture Divinity*

But for all that he must be converted, he wanted Remission of Sin, and Jesus Christ to obtain it. He is not justified by his own Righteousness, but introduced thereby to his Saviour, and brought unto him by a Miracle: And when he had received the Holy Ghost, he must nevertheless be baptized with Water in the Name of the Lord Jesus. Altho' God is no respecter of Persons, but in every Nation he that feareth God and worketh Righteousness is accepted with him: Yet still Christ is the Saviour, and ye are justified by the Faith of Jesus Christ. ^w For this End Christ is preached, and he is Lord of all. ^x *This is the Word, which God sent unto the Children of Israel, preaching Peace by Jesus Christ.*

BUT if Christ is only Man, or any other created Being, his Salvation is above that of God; He is Lord of all, y believe in the Lord Jesus, and thou shalt be saved. If he is not really the Son of God, the Work would be entirely his own, and distinct from the Work of God. It is the Unity of Nature, that makes the Work the same in Two, and they are One God of our Salvation. Christ is the Saviour of
Men

^w Gal. ii. 16. ^x Acts x. 36. ^y Chap. xvi. 31.

of JESUS CHRIST, &c. 167

Men in the highest Degree, a Saviour to all Eternity; neither is there Salvation in any other: For there is none other Name under Heaven given among Men, whereby we must be saved. As he is the Son of Man, God hath exalted him to be a Prince and a Saviour, to give Repentance to *Israel*, and Forgiveness of Sins. But as he is the Son of God, all Things that the Father hath are his, ² and all Things are given into his Hand; the Work of Salvation is committed to him, and he that believeth on the Son hath everlasting Life. ** Who is he that overcometh the World, but he that believeth, that Jesus is the Son of God?*

Now the great Weight is laid upon this one Point, that Jesus Christ is the Son of God, and therein our Faith begins, and chiefly doth consist. This is the principal Article upon which Men are acquitted or condemned, as they believe or do not believe in the Name of the only begotten Son of God. If Christ is not eternal, it is absurd to say, he that believeth on him is not condemned, and he that believeth not is condemned already; because he hath not believed in the Name
of

² John iii. 35, 36.

^a 1 John v. 5.

168 *The Scripture Divinity*

of the only begotten Son of God. And it is no less vain to say, I came down from Heaven, and this is the Will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting Life, and I will raise him up at the last Day. None at all would be condemned, if this was all that they had to believe, that Christ is a created Son of God, and there had never been so many Words about it; every one could presently believe it, and as such a Faith signifies nothing; so it would have no Influence to produce any good Effects. But to believe in the real Son of God, and his divine Authority, will produce Holiness of Life; such a Faith hath a strong Influence, and the same Grace which assists Men to be good, helps them also to believe.

FAITH amounts to nothing, if it is not a Belief in God, and of the same Importance: But Faith in Christ is in all respects the same as a Belief in God, and the Benefits of the Gospel are entail'd upon it. As God speaks of his People in the old Testament; so the People are Christ's, and he saveth them from their Sins. ^b If my People, which are called
by

of JESUS CHRIST, &c. 169

by my Name, shall humble themselves and pray and seek my Face and turn from their wicked Ways, then will I hear from Heaven and forgive their Sin. This Mercy takes Place upon the Merit of a perfect Sacrifice, which was to be offered in due Time. Now, Christ forgiveth Sins, and gives a Commission to his Ministers to declare Remission of Sins, upon the Conditions of his Covenant; he will acquit Sinners at the Day of Judgment, and without him we can do nothing. Who is Lord of all People but God, and who besides him can forgive Sins? Yea, there is Jesus Christ, he forgiveth Sins, and he is Lord of all. If Christ is not God, then he is all in all, and God is nothing at all. *As ye have received Christ Jesus the Lord, so walk ye in him, being rooted and built up in him, and established in the Faith, as ye have been taught abounding therein with Thanksgiving.*

BUT Christ united with the Father doth the same Things, and so doth the Father with him, because they are of one divine Nature. If it is not so, St. *John* is far wrong. After he had declared, a
H that

170 *The Scripture Divinity*

that Jesus Christ was Creator, and all Things were made by him, he saith, I saw and bare Record, that this is the Son of God. After his great Character of the Word, he would not reduce him to a Creature, and it would be very absurd, if he bears record of nothing. For if this Son of God was created, his Record would amount to no more than this, I bear witness, that Jesus Christ is a Man. If Christ was a Creature of some higher Order, as *Arrius* supposes him to be, *St. John* would have told us and made something of his great Solemnity. His Meaning must be forced to make it signify no more, than that Christ is Son of God as Creatures are. But to be sure he believed it was the real Son of God, * when he saw the Spirit descending from Heaven, † and a Voice from Heaven said, This is my beloved Son, in whom I am well pleased. The same Apostle adds in his Epistles, This is the Record, that God hath given to us eternal Life, and this Life is in his Son. ‡ *He that believeth not God, hath made him a Liar, because he believeth not the Record, that God gave of his Son.*

THERE

* *John* i. 32. † *Mat.* iii. 17. ‡ *1 John* v. 10, 11.

of JESUS CHRIST, &c. 171

THERE is not need of great Learning, to know the Meaning of the Scriptures and the true Design of the Gospel, which is to reveal the real Son of God. He indeed often styles himself Son of Man, because he would own his humble State, and did foresee the several Ways that Men would deny him. Some, observing the Proofs of his Divinity, thought he was not Man but God, others, not regarding those Proofs, thought him to be only Man; the Arrians would reconcile the Scriptures, supposing him a Being of a singular Nature, superiour to all other Creatures, and united to a human Body, having the Title of God conferr'd upon him. But when he styles himself the Son of Man, he plainly speaks to this Purpose. I am indeed a Son of Man, exclusive of any other created Nature; but then I am more than that, I am some other Being besides Man; ^h and whom do Men say, that I the Son of Man am? They said, some say, thou art *John the Baptist*, &c. But whom say ye that I am? *Peter* answered, *Thou art Christ the Son of the living God.*

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^h Mark viii. 27, 28, 29

172 *The Scripture Divinity*

WHEN our Saviour ask'd the Question, Whom do Men say that I the Son of Man am? It is plainly implied, that he was some other Being besides Man, and what he was cannot be said of any Creature, according to St. *Peter's* Confession; a noble Confession of Faith, far exceeding common Belief, the Son of the living God; if this does not import his Eternity, and one Nature with the Father, it is a solemn Impertinence. If it is enough to believe, that Christ is the Messiah, it was trifling to add, the Son of the living God, having no other Meaning but that which is common to Creatures. Christ himself does not contradict it, but by his immediate Answer assents to it, and confirms the natural Import of the Words, by taking upon him the Authority and divine Majesty of God. ⁱ The Son of Man shall come in the Glory of his Father with his Angels, and then he shall reward every Man according to his Works.

THE Question would be impertinent, if it be understood any other Way, and the proper Answer would then be, Thou art the Son of Man and nothing else. If
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of JESUS CHRIST, &c. 173

it had been said, who do Men say that I am? it might have been answered Christ the Messias, and if Faith went no further, that Answer was sufficient. But that Title is not insisted upon; Faith is not settled in the Belief of the Messias. As the Question imported more; so the proper Answer was, Thou art the Son of the living God, the Son of the eternal Essence. If Christ is not really God, this Faith amounts to nothing, and could not be called a *Rock*, on which he would build his Church, but a Sandy Foundation. There is no reality of such a Faith, there is no Faith in Things seen, Faith is the Evidence of Things not seen. But to believe Christ to be the Son of God only as a Creature is, is no more than to believe what we ourselves are, no more than what we see, and what we know at first Sight.

CHRIST confirms the real Faith by a divine Power. * The Father himself beareth Witness of me, and he that believeth on the Son of God, hath the Witness in himself; a divine Suggestion assists the pious Mind, which attends to the Word

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* John v. 37.

174 *The Scripture Divinity*

of God. ¹ Whosoever shall confess, that Jesus is the Son of God, God dwelleth in him and he in God; but if Christ hath only a Title, and is no more than a Creature, there is no need of a Testimony from God, and the Confession of Faith is vain. For such a Faith is no more than common Belief, no more than what was known before, and what belongs to every rational Creature. It is indeed no Faith at all, it is as plain as Sight at noon-Day; there would be no Virtue, nor Difficulty to believe. But as it is a great Mystery, the Holy Spirit and Word of God assist us to believe, that Christ is the Son of God, *and we ought to adorn the Doctrine of God our Saviour in all Things.* ^m

THE Power of Christ as Judge of the World declares his real Godhead. It must needs appear so, with Sorrow to Unbelievers, in the Day when God shall judge the Secrets of Men by Jesus Christ, ⁿ when the Son of Man cometh in the Clouds of Heaven, with Power and great Glory. ^o For if we believe that Jesus died and rose again; even so them also which sleep in Je-

¹ 1 John v. 10, 15.

^m Tit. ii. 10.

ⁿ Rom. ii. 16.

^o 1 Thes. iv. 14.

of JESUS CHRIST, &c. 175

Jesus, will God bring with him. It is impossible that the Son of Man alone should have such Power and universal Knowledge. A Man could never be so exalted at the right Hand of God, only because he suffered Death. Many a Man would die for such a Recompence, and the Apostles did suffer Death, content with much less Advancement, tho' it was a great Gift from their Lord. ¶ They shall sit upon twelve Thrones, judging the twelve Tribes of Israel, as inferiour Judges, because they followed him in the Regeneration, and laid down their Lives for the Faith, not suffering for themselves, *but for the Testimony of Jesus Christ.* 9

SUCH is the Faith that Christ requires of his People, the universal Church, that he is the Son of God and Judge of all the World. He works Miracles to prove it, and insists upon this Confession, as the principal Article which belongs to the Church of God; it was this Belief alone, that Christ is the Son of God, which made Men Christians; all our Actions are directed by this Faith, and thereby become acceptable. ¶ The Life which I now live

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176 *The Scripture Divinity*

in the Flesh, I live by the Faith of the Son of God. But if Christ is not eternal and equal with the Father, he is only a Creature of low Rank; and as he could have no Ability to satisfy for Sin, nor Power to give Life: So to believe in the Son of God, as a Creature, is no Faith at all, and needed not any Proof. It is only believing what we see, and could not with any Reason be proposed as an Article of Faith. ^f *But we are kept by the Power of God through Faith unto Salvation ready to be revealed in the last Time.*

CHRIST insists upon this Faith above any other Doctrine, and it is the chief subject of his Apostles preaching, that he is the Son of God. This is the Testimony of God's Love to Mankind, * that he gave his only begotten Son; and this is the Condition of Salvation, that whosoever believeth in him should not perish, but have everlasting Life. This was the principal Thing and the Test of Conversion, to believe in the Son of God. When the first Christians, being then at Years of Understanding, were fit for Baptism, this Faith was the Qualification; as *Phi-*

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^f 1 Pet. i. 5. [†] John iii. 16.

lip preached to the Ethiopian, to fulfil the Psalmists Prediction, *the Morians Land shall soon stretch out his Hands unto God.* If thou believest with all thine Heart, thou mayest be baptized, and he answered, I believe that Jesus Christ is the Son of God. But if Christ was no more the Son of God, than a Creature is, his requiring such a Belief was absurd, and his Miracles proved nothing; therefore if the Scripture speaks Truth, and if there be any sense in Faith, *Christ is truly the Son of God.*

CHRIST appeals to his Works, to prove this difficult Article, which was of so vast Consequence, there was nothing else to be proved in the Son of God, but such a Son as no other was; He calls his Works his Father's and his own, and his Words naturally lead us to believe, that he made himself equal with God, and so the Jews understood him; but they were blinded with Prejudice, and could not see the Evidence that was sufficient for considerate Persons. But if Miracles are an Evidence of Truth, and could not be employed to establish a Lie, where the Hand of God was manifest; then it must be Truth, which Christ said of himself, and his Meaning could be no other, than that

178 *The Scripture Divinity*

he is the Son of God in the highest Sense. It would not be consistent with the Wisdom and Justice of God, to give Testimony to an Imposture; nor would it become the Divine Goodness, to leave the World without sufficient Evidence, in the great Concern of worshipping himself.

THE Sacrament of Baptism is administered in the Name of the Father, and of the Son, and of the Holy Ghost, which is Proof sufficient of the Holy Trinity, and the Unity of three Persons in one Nature. But, as the Belief of the Son of God was the main Article of Christianity, the Confession of Faith, in order to Baptism, was applied to the Son only, and the Apostles most frequently acted in his Name. ^u St. *Paul* being wonderfully converted, soon after he was baptiz'd, preached Christ in the Synagogues, and this was his only Subject, that he is the Son of God. ^w St. *Peter*, having converted some Gentiles, commanded them to be baptized in the Name of the Lord. ^x Those, that had been baptiz'd unto *John's* Baptism, must be baptiz'd unto Jesus Christ, and

^u Acts ix. 20. ^w x. 48. ^x xix. 5.

of JESUS CHRIST, &c. 179

and they were baptized in the Name of the Lord Jesus. The Merit of his Death is sealed to us by Baptism, whereby we receive Grace unto Righteousness, and are made perfect unto Justification. *⁊ So they who are baptized in Jesus Christ, are baptized into his Death.*

THE Sacrament of the Lord's Supper is a most solemn Act of Religion, wherein we express our Faith in Christ, and acknowledge his Almighty Power. There we confess him to be our Saviour, thro' whom we obtain eternal Life. There we worship the invisible God, who was united to human Nature, and laid down his Life for us. There we receive his Body and Blood in a spiritual Manner to nourish our Souls; [⁊] and by him we have access by Faith into his grace wherein we stand, and rejoyce in the Hope of the Glory of God. There we shew our Belief, that he is Judge of the World, and hope for a favourable Judgment, because he was a Sacrifice for us, and hath Power to mitigate the Law of God. There our Faith has a particular respect to our Redeemer, and we trust in the Vertue of his

180 *The Scripture Divinity*

his Passion, ^a looking for that blessed Hope, *and the glorious Appearance of our great God and our Saviour Jesus Christ.*

THESE great Ordinances being established, and no Fraud detected in so long a Time, the Truth of the Gospel cannot be questioned. The Honour of God is concerned to establish true Worship in the World, and we cannot think Divine Providence so little Vigilant, that after Men have used their utmost Care, they must necessarily be deluded, in a Matter of so great Consequence. But whereas many are deluded, it is because of their Unworthiness: They, that perversely resist the Truth, are permitted to believe a Lye. God will not endure neglect and contempt from his Creatures; but they should embrace all Opportunities to know him; ^b they should study to be wise, and understanding what the Will of the Lord is. God expects the Use of our Reason, and the Honour of his Works. It is well if we can get over the Severity of his Laws, and live for ever by the help of a Saviour. ^c *For Judgment begins at the House of God, and if the Righteous scarcely*
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^a Tit. ii. 13. ^b Ephes. v. 17. ^c 1 Pet. iv. 17, 18.

of JESUS CHRIST. &c. 181

be saved, where shall the ungodly and the Sinner appear?

WE are not to suppose neither, that the Saviour of Men could not convert Unbelievers. He could easily inspire Men with his holy Spirit, or shew himself to all the World, and convince obstinate Infidels: But this is not agreeable to his Wisdom, nor consistent with the Duty of Men. There must be Work for Men, and they must not be despisers of Religion; but use honest Endeavours, to shew Respect towards God, and Carefulness towards themselves. He demands the Use of Reason, according to our Opportunities, that we acquire some Degree of Faith, which he will improve by his Grace. But Mercy is shut up against Sinners, that despise his Kindness, and persist in their Carelessness; they will be left to perish in Unbelief. Our Lord is gracious to do good to Men, but it is the Rule of his Wisdom, to carry on his Work by the Use of Means, and good Men do him Service; ^d *When they speak the Things, which become sound Doctrine, in all Things shewing themselves Patterns of good Works.*

TRUTH

^d Titus ii. 1.

182 *The Scripture Divinity*

TRUTH is intended to be a Thing of great Value, which leadeth to Eternity, and therefore is not made so plain, as to need no Care about it; but it is manifest enough for the Ends of Faith, and there are sufficient Means to believe, if we attend to the Word. We may know Christ's meaning, by the Design of his Works: He wrought Miracles to prove what he said, *viz.* That he is the Son of God. If he is not a Son in Nature, such as no Creature is, his Works were useless. As such a Faith signified Nothing, it was needless to prove it, and the Miracles were thrown away, which were offered to prove the Son of God. We easily believe without a Miracle, that Men are in some Sense Sons of God. God is the Father of Spirits by Creation, and we are adopted Children of the living God. * Now, it is an act of Grace, that having forfeited our first Title by Sin, it is renewed in Jesus Christ; † *But Christ is more eminently the Son of God, & being made so much better than the Angels, as he hath by Inheritance obtained a more excellent Name than they.*

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* Hof. i. 10. † Rom. ix. 26. § Heb. i. 4.

of JESUS CHRIST, &c. 183

IT is to be well observed, that all the Miracles of our Saviour and his Apostles, greater and more than were done upon any other Occasion, are directed to prove this one Article, that Jesus is the Son of God; altho' for certain Reasons he did not openly declare himself upon that Article, and this it was he charged his Disciples, not to publish him as the Son of God. No other Doctrines have any Miracles wrought on their behalf, but that which Christ at first asserted; and all his great Designs, the Glory of his Kingdom, and the Salvation of Men, are the Consequence of that grand Article, and proved together with it. Therefore, it must needs be the meaning of the Scripture, that Christ is really the Son of God, or else that Article was insignificant. The Miracles were applied to no purpose, to prove the Son of God in any other Sense, than that of his being one with the Father. But as the eternal Power of God is seen in his Works; so the Son of God is seen in the Works of his Father, *That we might know him to be the Saviour of the World.*

IT is of Grace and Favour, that we
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184 *The Scripture Divinity*

are Sons of God by Adoption, through him that is a Son by Nature; and because this is a great Comfort to Christians, it is confirmed to us by the Comforter, whilst he assists us to believe the main Article. ^b For ye have received the Spirit of Adoption, whereby we cry, *Abba, Father*. But no Miracle is wrought for this Particular, to give further Proof of our Adoption; none but one can be the only begotten of God, and him only God hath declared by the Voice of Miracles. The Creation declares the Being of God, but the Son of God being to be revealed, and not so easily known to Men, a further Proof was necessary to discover him, in such Manner as the divine Wisdom thought fit. ⁱ The Holy Ghost witnesseth to him, by many Signs and Wonders, departing from the Course of Nature, and enabled Men to confirm the Faith by innumerable Miracles, proving this one Article, *That Christ is the Son of God, and that Jesus is the very Christ*.

THIS was the first Thing to be proved, that Christ is the Son of God by Nature; this was the one Thing needful

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^b Rom. viii. 15. ⁱ Acts ii. 43. ix. 20, 22.

of JESUS CHRIST, &c. 185

to be proved by extraordinary Evidences, by the preaching of inspired Men, and by suffering Death for the Faith; all which had been unnecessary, if they did not distinguish him from all the created Sons of God. The Apostles preached moral Duties, but they suffered for the Name of Christ, ^k striving together for the Faith of the Gospel; and when they preached that Doctrine, they either proved nothing at all, or really the Son of God, and the express Image of his Person, not as a Title of Favour, but by a Name descriptive of a Person, distinguished from all others. ^l This is the Word of Faith, which we preach, that if thou shalt confess with thy Mouth the Lord Jesus, and believe in thy Heart that God hath raised him from the Dead, thou shalt be saved. *For seeing he is the Lord, the Heart believeth unto Righteousness, and with the Mouth Confession is made unto Salvation.*

CHRIST was not only the Messiah, according to the Notion of the Jews; He was foretold by that Name, and that is to be believed, but that is not all; He is also the Son of God. God the Father,
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^k Phil. i. 27.

^l Rom. x. 9, 10.

186 *The Scripture Divinity*

for the End of Faith, declared his Son evidently to three chosen Disciples, that after his Resurrection, they might be more able Witnesses of his divine Nature. A Cloud over-shadowed them, and a Voice came out of the Cloud, saying, *This is my beloved Son, hear him.* He must be more than a Creature whom God so solemnly acknowledged, and St. Peter afterwards openly preached, upon the Evidence of that more eminent Manifestation of the Son of God. For, saith he, we have not followed cunningly devised Fables, when we made known unto you the Power and Coming of our Lord Jesus Christ, but were Eye-witnesses of his Majesty. For he received from God the Father Honour and Glory, when there came such a Voice to him from the excellent Glory, *This is my beloved Son, in whom I am well pleased.*

St. John also having seen this glorious Vision, lays all the Weight of Faith upon this Foundation, ^m That Christ is the Son of God. This is the first Principle, upon which all the Vertue of Faith depends; and it must either be really so, or it is a vain Assertion. Who is he that o-
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^m 1 John, v. 5, 12, 13.

vercometh the World, but he that believeth, That Jesus is the Son of God? This is the principal Point of Faith, and it is that extraordinary Faith, which overcometh the World, and is a Belief of so great a Mystery; it poseth the Reason of the World, and many in the World will not believe it, because they adhere to corrupt Nature. These Things have I written to you, that believe on the Name of the Son of God, that ye may know that ye have eternal Life, and that ye may believe on the Name of the Son of God. For it is the Design of our Writings, that ye may be confirmed in the Faith, because eternal Life depends upon it. *He that hath the Son, hath Life, and he that hath not the Son, hath not Life.*

THESE Scriptures cannot possibly have any other Meaning, than that Christ is one Nature and Essence with the Father. If there be no such Union, the Apostles call that Faith, which is no Faith at all, and there is no use of those Miracles, which were applied to that Purpose. There would be no Difficulty in such a Faith; but this would be incredible, that a Creature should be adorn'd with the Spoils of his Maker. Christ is said to have the
same

188 *The Scripture Divinity*

same Power, and is distinguished from Creatures by all the Characters of God, his Immenfity, Omnifcience, Omniprefence; the higheft created Beings worship him, and they are his Minifters, to execute his Commands. The Father upon all Occafions agrees to it, He faith of him, ⁿ Thou art my Son, my own Son, and he fpared not his own Son, and unto this Son he faith, Thy Throne, O God, is for Ever and Ever, a Scepter of Righteoulness is the Scepter of thy Kingdom; ^o *in which he maketh his Angels Spirits, and his Minifters a Flame of Fire.*

THE Son of God distinguished himself from Creatures, by his Familiarity with the Father. The higheft created Being is infinitely inferiour to God, and approacheth unto him with profound Humility, a Vertue moft neceffary to Sinners; which Chrift teacheth us by his low Eftate, but at the fame Time he fhews his equality with the Father, by his familiar Addreffes to him. I will pray the Father, and he fhall give you another Comforter. This is an immense Gift, and this praying was asking,

ⁿ Pfal. ii. 7. ^o Heb. i. 7, 8. Rom. viii. 32.

of JESUS CHRIST, &c. 189

asking, as the * Greek imports. In that Day ye shall † ask me nothing, as ye were wont to do, and as I allowed, in a familiar Way; but whatsoever ye shall ask the Father, or pray for in my Name, he will give it you, in that Day you shall ‡ ask in my Name, and I say not unto you, that I will ^u pray (or ask) the Father for you; for the Father loveth you, Jo. xvi. 23, 26.

It is to be well observed, that the same Greek Word * signifies also to ask Questions, in order to Instruction, and that after the Effusion of the Holy Ghost, they should know all necessary Things, and should not need to ask him any more Questions, as they had done for their Information. But they might pray unto him for the greatest Blessing of God, eternal Salvation; So St. Stephen called upon

* To ask or pray in a familiar Way is ἐρωτᾶν

† John ix. 21. xvi. 19. xvii. 9, &c.

‡ To pray or ask in the Sense of praying to God, is αἰτεῖν, John xiv. 13. xv. 16. xvi. 24. &c.

^u Mat. vii. 7, 11. also δέουσαι. προσεύχουμαι, which two latter Words Christ useth as Man, when he prayed for St. Peter, that his Faith might not fail; and when he prayed to the Father, being in an Agency for the Sins of Men.

* Acts vii. 56. ὃ ἐπεζητέω, to invoke or call upon, is commonly used to signify praying to God.

190 *The Scripture Divinity*

upon him, ^v Lord receive my Spirit, Christ saith also, if ye ask ^z (or pray for) any Thing in my Name, I will do it: Christ doth it even as the Father, and the Father, as well as Christ gives the same Thing. So entirely is Christ one with the Father, and the Father is glorified in the Son. There is no Repentance, no Remission of Sin, no Blessing, no Salvation, without Jesus Christ; * and this is the Commandment of God, that we believe on the Name of his Son Jesus Christ, and love one another, as he gave us Commandment. *Blessed are the Dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their Labours; and their Works do follow them.* Rev. xiv. 13.

It is an Evidence of the Divine Power of Christ and his equality with the Father, that the Holy Ghost is sent unto Men to teach them so mysterious a Doctrine, and to perfect their Faith, and he is sent by Christ himself in Unity with the Father. The Comforter, which is the Holy Ghost whom the Father will send in my Name, He shall teach you all Things, and bring all Things to your Remembrance, whatsoever

^v Acts vii. ^z John xiv. 13, 14. * 1 John iii. 23.

of JESUS CHRIST, &c. 191

forever I have said unto you. It is expedient for you that I go away; for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you. It is not an ordinary Faith, that the Holy Ghost is sent to establish, and his Coming depends upon Jesus Christ. It must needs be an extraordinary Work, that the Holy Ghost is concerned in, and he must be a divine Person that could supply the Place of our Saviour, and make his Disciples in some Respect better by the Exchange. These Texts shews a Trinity of Persons, in the Unity of the divine Nature, by distinct Operations, which agree in one God, *and it is the Spirit that beareth Witness, because the Spirit is Truth.*^a

^b FROM these Evidences an unprejudiced Person would be satisfied of the Truth. He will not force a Sense upon the Scriptures, but will embrace them in that Sense, which they plainly appear to intend and naturally convey to his Thoughts; and the more he examines them,

^a 1 John v. 6.

^b Credimus & tenemus, & fideliter prædicamus, quod Pater genuerit verbum, unigenitum Filium, unus unum, æternus coæternum, summè bonus æqualiter bonum. *August. de Civ. Dei lib. xi. c. 24.*

192 *The Scripture Divinity*

them, he will find more and more Reason to embrace them. A plain Believer may not answer all the Cavils that may be raised, and yet he may be convinced, that they are but Cavils. He dares not affirm Christ to be a Creature, whom he finds ranked with the Father, and to whom he is commanded to pay equal Honour as to the Father; nay Christ would have the greater Share, if he is not one with the Father. For the Church is subject to him; and as he forgiveth Sins, which belongs to God only; so he giveth Authority to his Ministers to declare Remission of Sins in his Name. If he is not really God, His Gospel revives that Errour, which it was intended to destroy, that is, Creature-worship, and that very Thing, which is charged upon the Gentiles, *That they worshiped the Creature more than the Creator, who is blessed for ever.*

It would be Blasphemy to say, that the Church of God belongs to a Creature; and to build a Temple to a Creature would be Sacrilege; but God himself erects a
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^c Ephes. v. 24. ^d Rom. i. 25. *The Papists worship the Virgin Mary, and pray to her more than to God; their Practice is a Corruption of the Christian, as the Gentile Idolatry was of natural Religion.*

of JESUS CHRIST, &c. 193

Temple to Jesus Christ; He hath established the Christian Church, and the Ordinances performed therein, by his divine Power, and given equal Honour to him. ^e Christ presents to himself a glorious Church in Heaven, and sanctifies those that believe in him. God and Christ in Unity are the Church it self; that is, the Worship of it in Heaven, where he is to be seen Face to Face: There is no ^f Temple therein, for the Lord God Almighty, and the Lamb are the Temple thereof. But as Christ is the Sacrifice, Salvation depends upon him, and every Thing conducing thereunto. ^g The Lord, that is, Jesus Christ, added to the Church daily such as should be saved; not only by St. Peter's Sermon, and by the Miracle of the Fiery Tongues, but also by the Thing signified thereby, viz. the Operation of the holy Spirit upon Mens Hearts, *who call upon the Name of Jesus Christ our Lord.* ^h

God also erects a Temple to the holy Ghost, and giveth Testimony to him, that He is God. He is one in Nature with God, and yet his Person is distinguished.

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^e Ephes. v. 26, 27. ^f Rev. xxi. 22. ^g Acts ii. 47. ^h 1 Cor. i. 2.

194 *The Scripture Divinity*

guished; and we our selves are made the Temples of God. ⁱ Know ye not, that ye are the Temple of God, and that the Spirit of God dwelleth in you? Therefore, we cannot with the Socinian conceive the Holy Ghost to be a mere Quality, whom the Scripture ever describes as a Person. But Christ, having in his Person done the main Business of Man's Salvation, by offering his effectual Sacrifice for Sin, all the Work of God is more especially ascribed to him. ^k Christ sent his Apostles to preach the Gospel, not with Wisdom of Words, lest the Cross of Christ should be made of none Effect; and the preaching of the Cross is the Power of God. God hath translated us into the Kingdom of his dear Son, who is before all Things, and by him all Things subsist, ^l *And He is the Head of this Body, the Church, who is the Beginning and first Born from the Dead, that in all Things he might have the Preeminence.*

If the Holy Scripture is to be believed, and the Evidence of Miracles be available, the Eternity of the Son of God

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ⁱ 1 Cor. iii. 16. ^k 1 Cor. i. 17, 18. ^l Col. i. 13, 17, 18.

of JESUS CHRIST, &c. 195

is declared in these Words, He is before all Things: He is ever existent, before all created Beings; for, before all Things there is nothing but Eternity. Such is Christ, one in Nature with the Father and Holy Ghost. But as it was the particular Affair of the Son of God, to effect a new Creation to Sinners, and make an Attonement for Sin, over and above all other Parts of Religion, he is more especially the Saviour of Men, and ^m Author of eternal Salvation. ⁿ Behold, Now is the accepted Time; behold, Now is the Day of Salvation. ^o Christ is the Author and Finisher of your Faith, ^p and the End of your Faith is the Salvation of your Souls, of which Salvation the Prophets have enquired, who prophesied of the Grace that should come unto you; and the Spirit of Christ, which was in those Prophets, testified beforehand the Sufferings of Christ, and the Glory that should follow: *q And we have seen and do testify, that the Father hath sent the Son to be the Saviour of the World.*

THIS was the Apostles Doctrine, which
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^m Heb. v. 9. ⁿ 2 Cor. vi. 2. ^o Heb. xii. 2.
^p 1 Pet. i. 9, 10, 11. ^q 1 John iv. 14.

196 *The Scripture Divinity*

they so often spake of, so much insisted upon, and expressed in such strong Terms, that we may be sure, they believed Christ to be really the Son of God. This they also proved by Miracles, and what was a concurrent Testimony, Christ foretold the wonderful Power, that was to be conferred upon them. He foretold, that they should do more and greater Miracles than himself did. To what end is this Power given them? Not to preach themselves the Sons of God; although it was a Part of their Doctrine, that Christians were Sons by Adoption. But all their Works were done for Jesus Christ, to prove something extraordinary in him. Upon the Evidence of the wonderful Discent of the Holy Ghost, and a Miracle wrought by St. Peter, he asserts our Saviour to be God and Man, styles Him the Prince of Life, which God alone is, and ascribes Blessing to him, which belongs only to God. ** God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his Iniquities.*

If Christ was only a Teacher sent from God, it was absurd to preach Christ crucified,

* Acts iii. 26.

cified, and to require a Faith in the Son of God; it was absurd to preach himself the Son of God, and to teach Men great Humility. An Angel might have taken the Form of Man, and not have stiled himself the Son of God; he needed not to be industrious, to make Men believe it; he needed not to have suffered Death. There was no need of any Death, nor would any Man at all have died, unless Sin had made it necessary. But since Christ insists upon his being the Son of God, since his Apostles more insist upon it, and make Faith in him necessary to Salvation, he is surely more than a Creature, and hath more to do than a Creature is able to perform, *viz.* To be a Sacrifice for Sin. Faith would have been a vain Notion, or rather hainous Iniquity, if Christ is not a Son in Nature, and had not a Work to do, above the Capacity of a Creature. The Keeper of the Prison prepared by a Miracle saith, What shall I do to be saved? The Answer is, *'Believe in the Lord Jesus, and thou shalt be saved and thy House.*

THE Nature of Faith shews the real
I 3 Son

198 *The Scripture Divinity*

Son of God, because Faith in Christ is equal with Faith in God. [†] Ye believe in God, believe also in me, as ye believe in the Father; and this is the Substance of the Gospel, Christ apprehended by Faith; this is the principal Thing, and the Subject of the Apostles preaching. The Ethiopian, being converted, makes this Confession of Faith, *I believe that Jesus is the Son of God*; a vain Confession, except Christ be the Son of God, as no other Person is. [‡] *But Christ is our Life*, and this was all, that was then required of the Convert, to believe him to be the Son of God. This is the necessary Article, which comprehends the whole Doctrine of Christianity, and without which the Gospel is unnecessary. This Confession alone from the Heart determines, and distinguisheth the Union of Love between God and Men. [§] *Whosoever shall confess, that Jesus is the Son of God, God dwelleth in him, and he in God.*

It would be a vain Thing to believe in the Son of God, if he is not the eternal Son of the divine Nature; if he is not a Son in this singular Manner, such

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[†] John xiv. 1. [‡] Col. iii. 4. [§] 1 John iv. 15.

as no other Person is; and it would be as Vain in the Apostles to preach up an empty Title. It would be absurd to distinguish the Creator with the Name of Father of our Lord Jesus Christ, if he is not a Father to him, in a different Manner from all Creatures; that is, as a Son uncreated, and the only begotten Son, by an eternal Generation. * Blessed be God, even the Father of our Lord Jesus Christ. This is a singular Relation, which distinguisheth Christ from all other Sons of God; and they are united in all divine Operations. Grace and Peace equally proceed from him with the Father; and he is equally the Object of Worship and Prayer. † Unto the Church of God which is in *Corinth*, to them that are sanctified in Christ Jesus, called to be Saints; *with all that in every Place call upon the Name of Jesus Christ our Lord: Grace be unto you, and Peace from God our Father, and from Jesus Christ our Lord.*

FAITH in the Son of God giveth Grace and Peace. Sinners have need to be reconciled to God; and to that great End, Faith doth not only require Morality,

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but

* 2 Cor. i. 3. † 1 Cor. i. 2, 3.

200 *The Scripture Divinity*

but giveth more than we can possibly attain, even perfect Righteousness. This Perfection can only be derived from the abundant Merit, and Perfection of the Son of God. He transfers his Righteousness upon us, and God is the ² Justifier of him that believeth in Jesus. Sin is infinitely offensive to God, and Man in no Condition to avoid it, but the Sinner would still offend more and more; wherefore Mankind was accursed. But Christ having satisfied God's Law, we become Righteous before God, as if we our selves were perfect; and God is as perfectly reconciled to us, as if we had never offended him, or had made full Satisfaction to God's Justice for our Sins; because Christ was delivered for our Offences, and raised again for our Justification. Therefore, *being justified by Faith, we have Peace with God through our Lord Jesus Christ.* Rom. V. 1.

THERE are concomitant Means of Justification. God is the efficient Cause, Christ the meritorious Cause, and Faith is the Instrument, by which we are justified. Next to God and Faith, the inferior

² Col. iii. 26.

feriour Means are the Fruits of the Spirit in good Works. For Works are the Proof of Faith, and Tokens of Justification; ^a so by Works a Man is justified. But how necessary soever it is, that good Works be found in us, yet these are owing to the Assistance of God, and so we are ^b justified freely by his Grace. To each of these Means Justification is severally attributed, because none of them can ordinarily be wanting. But every Thing is procured and compleated by Jesus Christ. ^c He that descended is the same that ascended far above all Heavens, that he might fill all Things, that ye might be filled with all the Fulness of God. Our Dependence is upon Christ, and He can be no other than the real Son of God, through whom we are accounted perfectly Righteous, and stand before the infinite Justice of God. *For we are justified by the Faith of Christ, and not by the Works of the Law.* Gal. ii. 16.

REPENTANCE and Pardon of Sin are in Christ's disposal. Repentance, as he is a Prince, and Pardon as he is a Saviour. As he is a Saviour, he saves us from the
15.
Wrath

^a James ii. 24. ^b Rom. iii. 24. ^c Ephes. iv. 10.

202 *The Scripture Divinity*

Wrath of God, which is due to our Sins, and can forgive them, as soon as we have repented of them. And as he is a Prince, that hath all Power committed to him, both in Heaven and Earth, he can enable us to repent, that so our Sins may be forgiven. Now *Faith* is the Substance of Things not seen; it is the Substance of the Promises of God, or that which causeth them to subsist, and be actually performed to us. And when we are said to be justified by *Faith*, the meaning is this, That we are justified by the Merits of Christ, which are apprehended and made ours by *Faith*. *Faith* is the Substance of those Merits as to us, and Christ's Righteousness is made our own. None can attain to absolute Perfection, as we are bound by the Law of our Creation. But Christ makes up the Defects of our Obedience by his Merits, ^d *by whom also we have Access by Faith into his Grace, wherein we stand, and rejoyce in the Hope of the Glory of God.*

SUCH is the Nature of the Christian Faith, so Divine and of such vast Consequence, it can be applied to none but
God.

^d Rom. v. 2.

God. Christianity is the last System of Religion, that can pretend to divine Authority. It is intended to be the Standard of Truth, which should continue to the End of this World. It hath a special Regard to Christ it's Founder, and is particularly named the Christian *Faith*. For *Faith* is the principal Article of this Religion, and it deprives God of his Honour, if Christ is not God. But Christ being the Object of *Faith*, and all divine Honours being paid to him, he is therefore one with the Father, and in him the Father is glorified. The Apostles accepted Men upon the bare Acknowledgment of the Son of God, and Baptism was administered to such as believe this one Article; in whom after that they believed, they were sealed with that holy Spirit of Promise. For it is the Gospel of God, concerning his Son Jesus Christ our Lord, which was made of the Seed of *David* according to the Flesh, *by whom we have received Grace and Apostleship for Obedience to the Faith among all Nations for his Name.* Rom. i. 3, 5.

THIS one Article, That *Christ is the Son of God*, is virtually the whole Gospel. So that to confess or deny it, is to embrace

204 *The Scripture Divinity*

brace or reject the whole Doctrine of Christ. For by this Confession we acknowledge, that He is to be trusted in, worshipped and obeyed; and if He is not really God, we cannot pay those Honours to him. But if we are obliged by the Father, to give him equal Honour with Himself, we must needs own him to be truly God. Those Acts of *Faith* include the Notion of God, and cannot be separated from it. It is impossible, that God should allow the same Honour to a Creature, that He requires to himself. But when Christ suffered as a Blasphemer, God gave Witness to him at his Death, and his divine Power appeared in the lowest State of human Weakness. The Vail of the Temple was rent in Twain from the Top to the Bottom, the Earth did quake, and the Rocks rent, and we may say with the Centurion, *Truly this was the Son of God.* Mat. xxvii. 51, 54.

It ought not to seem strange, that Christ and his Apostles did not insist more upon so weighty a *Truth*, and tell us in plain Words over and over, that Christ is the eternal Son of God. If it had been said once only, *That he is the Son of God*, and proved by Miracles, it might have been

of JESUS CHRIST, &c. 205

been sufficient, the proving of it implies the Thing; for no other Kind of Son needed any Proof. But He hath done more to help our unbelief; and there is good Reason why He said no more, *viz.* To exercise our Reason, and to set a Value upon *Faith*. The Duty of Reason being known, a good Use thereof doth make Arguments effectual, and then we shall be satisfied of the Reason of God's Dispensations; many Difficulties will be understood, and all necessary Things will be cleared. The Mysteries, that are above our Understanding, will teach us Humility, and add more Vertue to our *Faith*. All valuable Truth is intended to employ our *Reason*, and it should be our Care to employ our Thoughts about it. For want of this Care it is, that Instruction is unprofitable to most Men; they will give the Ministers the Hearing, and do what they please.

It is by the Grace of our Lord Jesus Christ, that *Faith* is made perfect, and that thereby Christians are united to God by Love, as he saith, I am in my Father, and you in me. But we cannot suppose with some Men, that Christ hath no other Union with the Father, and if His
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206 *The Scripture Divinity*

be not a natural *Union*, there was no need of miraculous Proof. The Love of God to us is only a Consequence, proceeding from the intimate *Union* of the Son with the Father; and hereby we perceive the Love of God, because He laid down his Life for us, a most plain Assertion of Christ being really God. For these Words do not relate to Christ as Man, but as He is united with God. It is very remarkable, that he is not before mentioned, but only God is spoken of, who laid down his Life for us. It is said afterwards, this is his Commandment, that we believe on the Name of his Son Jesus Christ; so that by Reason of an intimate *Union*, God the Father hath laid down his Life, *and He that laid down his Life is God, being by Nature one with the Father.* 1 John iii. 16.

THE whole Scripture shews the Divinity of Christ in the highest Sense. All the Dispensations and Transactions therein, have respect unto him, as to God himself, and the Prophets minister unto him. An Angel is sent to foretell the Birth of *John Baptist*, who was only a Herald to the King of Heaven, going before him in the Spirit and Power of the great

great Reformer *Elias*, to prepare the Way of the Lord, and dispose Men to receive him. Another Angel proclaims his Birth, and a Quire of Angels celebrate it. He could not be a Creature, who is so gloriously attended, and to whom all that went before him were his Servants, all nothing in Comparison of him. He was the Substance of all the Sacrifices; all religious Actions were Types and Shadows of the Messias, without whom they could have no Virtue: *Who hath caused the Sacrifice and Oblation to cease, and now once in the End of the World hath appeared to put away Sin by the Sacrifice of himself.* Dan. ix. 27. Heb. ix. 26.

If Christ is not eternal, it needed not to have been written, That He is the Son of God, and Faith in him would have been a needless Doctrine. * But these Things were written, that ye might believe, that Jesus is *the Christ, the Son of God*, and that believing, ye might have Life through his Name. These Words are sufficient to shew, that Christ is the Son from Eternity. Here are great Works to be done, and Men are inspired to declare

* c John xx. 31.

208 *The Scripture Divinity*

clare them; surely there is something of Moment, yea, something extraordinary to be believed, and yet it comes to nothing, if Christ is not Eternal. We could believe without any Writing, that Christ is the Son of God, in such Manner as Angels and Men are, who are his Offspring by Creation. But those Writings, and the Works therein related, were necessary to prove the eternal Offspring of God, and to establish such an extraordinary *Faith*; a Thing of so great Concernment, that eternal Life depends upon it. * *He that believeth on the Son hath everlasting Life, & being stedfast in the Faith of Christ.*

FOR Christ our Passover is sacrificed for us, and we cannot suppose, that He only died because of Sin, and to take away the Power of it, by his Precepts and Example. There was no need of his dying upon that Account, his Life would have been more Exemplary. But his main Work was to be a Sacrifice; *that* finished his Work, which common Sacrifices could not. He is the Lamb of God that takes away the Sins of the World, in the same Manner as other Sacrifices were supposed

* John iii. 36. † Col. ii. 5.

posed to do, which had no efficacy in themselves, but derived all their Verrue from him; wherefore God taketh away the First, that he may establish the Second, that is, a perfect Sacrifice, instead of typical Sacrifices, through the Divinity concealed in human Nature; by a new and living Way, which he hath consecrated for us, through the Vail, that is to say, his Flesh. *And by one offering he hath perfected for Ever them that are sanctified, whereof the Holy Ghost also is a Witness to us.* Heb. x. 14, 20.

IT is not to be doubted, but that Christ died in our stead, when the Scriptures speak so much to this Purpose, & for Christ also hath suffer'd for Sins, the Just for the Unjust, that he might bring us to God. Altho' the Angels ministred to him, yet in his Humiliation for the Redemption of Men, the Son of Man came not to be ministred unto, but to Minister, and to give his Life a Ransom for many. Therefore St. Paul stiles him ^h ἀντίλυτρον, that

⁸ 1 Pet. iii. 18. ὑπὲρ ἀδικῶν, pro, instead of, ἀντί more commonly hath that Signification, λύτρον ἀντί πονηρίας, Mat. xx. 28. Archelaum regnare pro Herode, Mat. ii. 22. Oculum pro oculo, Mat. v. 38.
^h 1 Tim. ii. 6.

210 *The Scripture Divinity*

that is, a Price by way of Exchange, and this can mean nothing else, but giving an Equivalent or Satisfaction for Sin. ⁱ “ The “ Scriptures frequently declare, that Christ “ died for our Sins, that he was a Pro- “ pitiation for Sin, and made Intercession “ for the Transgressors; that we are ju- “ stified in his Blood, and redeemed by the “ Price of it. If God hath used these and “ such like Expressions, the plain Sense “ of which is, that the Son of God suffer’d “ in our stead, and yet had no such De- “ sign nor Meaning, he would seem to “ have written a Book to puzzle and con- “ found, and not to instruct Mankind.

* **T**HE Son of God having given him- self *for us*, an Offering and a Sacrifice to God, for a sweet smelling Savour, *Faith* in this Sacrifice is something worth, and to believe on, or depend upon such a Person is to some Purpose. It is not an ordinary *Faith*; it is a *Trust* in the Son of God, that he hath purchased our Salvati- on, and is able to save to the Uttermost. No created Being could be qualified to treat with the Almighty, and have a dis- pensing Power over his Law, to abate the Rigour

ⁱ Dr. Tillotson, Satisfaction. ^k Ephes. v. 2. *Original*

of JESUS CHRIST, &c. 211

Rigour of it, and avert the Wrath of God. If Satisfaction was not to be made and the Law of God need not to be fulfilled, such a one as the Arrians suppose, a Creature of a singular Nature would have been sufficient, or rather more than necessary. A Prophet in every Age, working two or three Miracles would serve to instruct the World. But if the Law of God must be satisfied, as the Scripture affirms, and there must be a proper Mediator between God and Man, *then the Man Jesus Christ was also the Son of God.*

THE *Faith* of Christ could have no place, but in one equal with God, and such a mighty Mediator; he requires Men not only to believe his Words, but to believe on himself, which Duty belongs only to God; he requires our Vertue, and yet not trust to it, but to depend on him for Salvation. A Moralist never would, nor could with any good Sense, make it a Duty to believe in him, and promise Life to Believers. None of the Moralists proposed such a *Faith*, nor had such Confidence in themselves, altho' they were ambitious Men, and tainted their Vertue with Pride. The Apostles taught the same *Faith*, by working the greatest Miracles,

212 *The Scripture Divinity*

racles, yet preached not *Faith* in themselves, nor pretended to save a Soul, but as Instruments under Christ. *Faith* in the Son of God is still the Way to Life, and his Sacrifice the Purchase of Life, in Comparison of which our Works are as Atoms, and our Sins are of infinite Magnitude.

CHRIST hath Power to say, and his Miracles attest it, He that believeth on the Son, hath everlasting Life. ¹ It is one Thing to believe a Man as a Teacher, and another Thing to believe on him as a Saviour. The Object of the first is, when we believe what a Man saith, because he saith it; the Object of the Latter is the Person and Merit of a Mediator. This is therefore the real Son of God, because *Faith* in him is so eminent a Part of Religion. It is a Vertue added to all former Vertues, and the Foundation of sound Morality. He speaketh with Authority, ^m He that believeth on me shall never Thirst. He shall not want any Thing pertaining to eternal Life, and shall be satisfied with his State in this Life. His Soul shall be supplied with spiritual Graces, which shall continually break forth

¹ John iii. 36. *ὁ ἀγαπᾷ τὸν υἱόν*. ^m Jo. vi. 35.

of JESUS CHRIST, &c. 213

forth in his Actions, and make him fruitful in every good Work. * *He that believeth on me, as the ° Scripture hath said, out of his * Belly (from his Heart) shall flow Rivers of living Water.*

THE *Faith* of Christ imports, that He is really God, because all that God will do for Man is made the Reward of this *Faith*, and the greatest Difficulty of *Faith* consists in this particular, to *believe in the Son of God*. To believe and trust in one God is not so Difficult, and the greater Difficulty brings the greater Reward. It imports the real Son of God, that Christians are to have equal Confidence in him, as in God, which *Faith* belongs to God alone. But here is an additional Difficulty, which increaseth the Reward of Believers; nay, all the Reward is promised to *Faith*, and therefore Christ is one with the Father, that God may still be the Object of Trust, and the Giver of an eternal Reward. *He, that cometh to God, must believe that he is, and that he is a Rewarder of them that diligently seek him.* Heb. xi. 6.

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° Jo. vii. 38. ° Isa. xlv. 3. lviii. 11. Joel ii. 28.
* *קִיָּאָה*. The Hebrew Word, which hath this Meaning, doth also signify the Heart.

214 *The Scripture Divinity*

THE Difficulty of *Faith* imports, what Christ meant by the Son of God, that He is Eternal with the Father, altho' he spake not those very Words. It is to be perceived by the pious Enquirers, and they are rewarded for their *Faith*. If he had so plainly expressed himself, it would still be difficult to believe, and the same Causes would still have made Infidels. God hath afforded us *Light* enough, why should he give us more than enough? ^p If we do not know perfectly, that will not be a Fault; it is that which bringeth the Reward, to believe upon God's Word, what we do not know perfectly. If there is no Difficulty, nothing above our Comprehension, there is no valuable *Faith*. But the *Faith* of the Son of God, as it is the greatest Difficulty; so it hath the Reward annexed to it, and he saith, *Behold, I come quickly, and my Reward is with me, to give every Man according as his Work shall be.* Rev. xxii. 12.

FOR this Reason Christ did not speak in the plainest Terms, that *Faith* might be the more Difficult. For if the Gospel-Truth

^p Habet non tam veniam, quam præmium, ignorare quod credis. *Aug. de Trin.*

of JESUS CHRIST, &c. 215

Truth were as evident as the Sun shines at Noon Day, the Apprehension of it wou'd not be an act of *Faith*, but of perfect Knowledge, which Knowledge is reserved for Heaven. But now is the Time of Tryal, now we must only know in Part, and therefore Christ shewed himself not openly at his Resurrection, & that *Faith*, by which we are destin'd to a Crown, might not consist without some Difficulty, but commend it self by our Obedience, the Perfection and Beauty whereof is best seen by making it's Way through Difficulties. * *And as God giveth Life by his Son; so our Life, by his Union with the Father, is hid with Christ in God.*

THE righteous God, tho' infinitely good, cannot acquit a Sinner, and reward him with eternal Life. The whole World is too little to pay down for the least of those Sins which we drink as Water. But the Goodness of God hath provided himself a Sacrifice, and Satisfaction for the Sins of the whole World; yet he maketh Man to be born to Trouble as
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* Ut fides non mediocri præmio destinata, non
nisi difficultate constaret. Ter. Apol.

† Jo. v. 11. Col. iii. 3.

216 *The Scripture Divinity*

the Sparks fly upwards, and hath shewed by his Judgments, that he will not easily pardon Sin. He hath severely chastised thole Persons, who were much in his Favour, as *Moses*, *David*, and *Solomon*. His chosen People *Israel*, the Children of pious *Abraham*, were made Examples both ways, in shewing Kindness to them whilst they kept his Commandments, and in the Punishment of their Disobedience. But if our Sins are not of the most hainous Nature, yet in many Things we offend all; and no Man can be perfect in this Life, but the Just must live by *Faith*. Therefore no less Person, than the real Son of God, could interceed by a Sacrifice to obtain Pardon of Sin and eternal Salvation. *Whosoever committeth Sin, transgresseth also the Law; for Sin is the Transgression of the Law, and ye know, that Christ was manifested to take away our Sins, and in him is no Sin.* 1 John iii. 4, 5.

HE that is said to take the Nature of Man, and not the Nature of Angels, must be some Person distinct from both. He that is superiour to the Angels is not a created Being; there is no Authority for such a Supposition. The Scripture would have informed us of the Name and Character

of JESUS CHRIST, &c. 217

rafter of such a Person, who came down from Heaven. There is no Name in Heaven superiour to Archangels, but the Name of God and the Distinction of Persons in the Divine Nature. Therefore our Saviour is really God, or only Man. But the Father sent *his only begotten Son*, which Title hath never been given to any Creature, and he was sent about a mighty Work, for which no Creature could be qualified, none could redeem his Brother Creature, nor give unto God a Ransom for him. If there was any Creature vastly superiour to Angels, he would still be unequal to such a Work, who was once in the State of nothing. But Christ being eternal is a compleat Saviour, *who being in the Form of God, thought it not Robbery to be equal with God.*

CHRIST set an high Value upon *Faith* and encouraged small Degrees of it, in order to a further Improvment, so as to believe his divine Nature. This Faith is the Gift of God, yet so ordered, that it also cometh by *hearing*, and we must acquire some Degree of Faith. *Apollos* helped them much, which had believed thro' Grace. Christ would not heal the Sick, unless they had some *Faith* in him, and trusted in his Divine Power. This pro-

218 *The Scripture Divinity*

ceeding implies that he was to be believed and trusted in as God. He might have healed the Sick without their Faith. But this was the great Faith, that Christ is the eternal Son of God, which was to be preached in the World; This was the highly valuable *Truth*, which God would gain Mens assent to, that they might receive his Son as their Saviour, altho' he was in the Form of a Man. To believe this was very valuable, and this is the great Exercise of *Faith*. He saith to the Woman who was healed by a Touch of his Garment, thy *Faith* hath made thee whole. He requires *Faith* of *Martha*, in order to restore Life to her Brother *Lazarus*, and she saith unto him, *I believe that thou art Christ the Son of God, which should come into the World.*

THE Difficulty of *Faith* intimates the *Truth*, which is to be believed, viz. That Christ is the eternal Son of God. But when we consider it, it is harder to believe that Christ should declare himself the Son of God, and ascribe so much Virtue to *Faith*, as to give eternal Life, if he was only a Creature; and to prove these by Miracles, is giving the best Evidence to establish a Falshood, if he is not God. Such Glory belongs to God alone, and
Christ

of JESUS CHRIST, &c. 219

Christ is united with the Father in the same *Faith*. Grace is multiplied unto us through the Knowledge of God, and Jesus our Lord, according as his divine Power hath given unto us all Things, that pertain unto Life and Godliness, thro' the Knowledge of him, that hath called us to Glory and Virtue. It is our Life to grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ. *To Him be Glory both now and ever, Amen.*

BUT if Christ were not a Son by Nature, this *Faith* would be altogether vain, and this Knowledge Foolishness. It would have no Power against Sin, but it would be a Sin itself, by giving the Glory of God to a Creature. So excellent is *Faith*, that it is our Righteousness; it sanctifies all other Vertues, and so much depends upon it, it ought to have a very strong Foundation, even the Rock of Ages. * Trust in the Lord for ever; for the Lord Jehovah is everlasting Strength. None other is to be depended upon for eternal Salvation.

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Non alter ad eum Deus deputatur; non enim ex alia substantia, sed ex Deo Deus est. Nihil itaque in eo novum, nihil extraneum, nihil recens est. *Hilar. de Trin. l. 4.*

Rom. iv. 5. * Isa. xxvi. 4.

220 *The Scripture Divinity*

tion. *Faith* could derive no such Vertue from a Creature. No created Being could pretend to such Excellence, let him be far more excellent than the Angels; to challenge such Honour would be greater Pride, than the fallen Angels were guilty of. But Christ is the Head of all Principality and Power, and *his Gospel is the Power of God unto Salvation to every one that believeth, to the Jew first, and also to the Greek.*

CHRIST only was the proper Person, and qualified with Power, to answer to the infinite Majesty of God. "Behold, he put no Trust in his Servants, and his Angels he charged with Folly, comparing them with himself; Behold even to the Moon and it shineth not, yea, the Stars are not pure in his Sight, how much less Man that is a Worm, and the Son of Man which is a Worm. None other could deliver sinful Man from the Bondage of Corruption to the glorious Liberty of the Sons of God, but the only Son of God, who is also the Son of Man. He is the Wisdom and Power of God, a mighty Mediator between God and Man, to mitigate the Power of the Law. He is the Mediator of a better Covenant, which

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" Job iv. 18. xav. 5.

of JESUS CHRIST, &c. 221

is established upon better Promises, instead of the Promises of a temporal *Canaan*, the Promises of eternal Bliss; *and when Christ, who is our Life, shall appear, then shall ye also appear with him in Glory.* Col. iii. 4.

It was only the eternal Son of God, who could offer a Sacrifice of human Nature upon the Altar of his Divinity to obtain for us eternal Redemption; and the Blood of Christ, who through the eternal Spirit, offered himself without Spot to God, can purge our Conscience from dead Works to serve the living God; and for this Cause he is the Mediator of the New Testament, that by Means of Death, for the Redemption of the Transgressions, that were under the first Testament, they which are called might receive the Promise of eternal Inheritance. It would be very inconsistent Doctrine, that a Mediator, who hath such a Power, should be no more than a Creature, by whom the Law of God is changed, and part of it cancelled, that is, the ceremonial Law, and not only so, but Faith is become the principal Article of the new Testament; Salvation depends upon this *Faith*, and *Faith* derives it's Vertue from Jesus Christ, *to keep us unto Salvation.* 1 Pet. i. 5.

222 *The Scripture Divinity*

BUT *Faith* in Christ, as a created Being, is so far from being profitable, that it is irreligious and profane, it degrades the Almighty and makes his Law a Trifle, that is satisfied with nothing. For if we are justified by such a *Faith*, the Law is easily satisfied, that is, with nothing at all; such a *Faith* is no Belief of any Revelation, but is only what Men knew before; and as old as the Creation. To believe that Christ is a Prophet, or a new Law-giver, or a Teacher of Morality, is no more than was formerly believed; and to believe that God raised him from the Dead, is no more than to believe he hath done what he did before by the Hand of a Man, and by the dead Bones of *Elisa*. But Christ is able to satisfy the Law of God, therefore he is really the Son of God; who could truly say, I lay down my Life, that I may take it again, I have Power to lay it down, and I have Power to take it again, *who being one with the Father, was raised from the Dead by the Father, and also raised himself by his own Power.* John x. 18.

IF Christ was only a Prophet or a Law-giver, like unto *Moses*, and not a Sacrifice for Sin, it was not necessary for him, no
more

more than *Moses*, to assume the Title of the Son of God, and it had been a Vanity to insist upon it. It had been great Folly in Christ, and contrary to his Character, to impose a Duty of trusting in him, and to promise future Happiness, if he had not a full Power to give it. His Power is equal with that of God, and his Merit equal with infinite Justice, which could obtain the Pardon of Sin, and heal the Pollution of our Nature, by which we were incapable to be admitted into Heaven. * Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant Mercy, hath begotten us again, unto a lively Hope, by the Resurrection of Jesus Christ from the Dead, who are kept by the Power of God thro' Faith unto Salvation, * being sanctified by God the Father, and preserved in Jesus Christ, *To the only wise God our Saviour, be Glory and Majesty, Dominion and Power both now and ever.*

It was a Mercy that the World knew not the deplorable State of Mankind, 'till a Saviour was revealed, who shewed the Remedy of Man's Corruption, at the same

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224 *The Scripture Divinity*

Time that he revealed a future Judgment, and the miserable Issue of a wicked Life. However natural Reason suggested some Apprehensions of a future State, we would have been still like the Gentiles, who, thro' fear of Death, were all their Lifetime subject to Bondage. Now by Revelation we better understand, that Sin is a Dishonour to the infinite Majesty, a Contradiction of his Will and Contempt of his sovereign Power, that therefore infinite Justice and Holiness will not allow Sin to pass, either without due Punishment or an equivalent for it. An equal Satisfaction can no where be found, but in the real Son of God, and is no where but in Jesus Christ. It is no Contradiction to the divine Nature, since the Son of God was willing to die for us; but it is very agreeable to infinite Mercy and Goodness, that human Nature suffer in Christ, rather than that God should consent to Sin, or the Species of Mankind should perish; *and Christ died for our Sins, according to the Scriptures. 1 Cor. xv. 3. Isa. liii. 5, 6.*

No Man may choose to die to avoid the Troubles of this Life, which hint to us the Evil of Sin, and teach us to fear
worse

worse State hereafter. But Men may hazard their Lives, and be willing to die in a just Cause. The Laws of Men must be executed, and may be satisfied by the exchange of one Life for another. A Man may save another's Life by the Loss of his own. Scarcely for a righteous Man will one die, yet peradventure for a good Man some will even dare to die; But God commendeth his Love towards us; in that while we were yet Sinners, Christ died for us; much more being justified by his Blood, we shall be saved from Wrath thro' him. For if when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled we shall be saved by his Life. And not only so, but we also rejoice in God through our Lord Jesus Christ, by whom we have now received the Attonement. *

Now Faith is the Instrument and principal Means, whereby Christians are justified, and receive all other Benefits, & looking for the Mercy of our Lord Jesus Christ into eternal Life. It is not the Belief in one God, nor weak natural Religion, that constitutes a Believer; It is the Doctrine

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* Rom. vii. 8, 9, 10, 11. * Jude 21.

226 *The Scripture Divinity*

of the Gospel to believe in the Son of God, without which Men may perish through Unbelief; ² he that believeth on the Son hath everlasting Life, and he that believeth not the Son shall not see Life, but the Wrath of God abideth on him. St. Paul owns himself to have been an Unbeliever, altho' he did believe in one God, and was zealous for the Law. After his Conversion to the Faith of Christ, he was no less a vertuous Man, yet depends not upon his own Righteousness, which is of the Law, but that which is thro' the Faith of Christ, the Righteousness which is of God by Faith. For this is the same *Faith*, whereby we believe in one God, and three Persons in one Essence; *there is one Lord, one Faith, one Baptism.* ³

BUT Infidelity is Rebellion against God, and first in the Catalogue of Sins, it being their Fountain-head; it is punish'd in the highest Degree, and it is a terrible Threat-

² John iii. 36.

³ Tres enim Deos dicit, qui Divinitatem separat Trinitatis, cum Dominus, dicendo, Ite, baptizate gentes in nomine Patris, & Filii & Spiritus Sancti, unius esse Trinitatis potestatem ostendit.

Ambros. de Fide l. 1. c. 7.

of JESUS CHRIST, &c. 227

Threatning, that the same Punishment shall follow other great Sins, such as Oppression and Cruelty; *they shall have their Portion with Unbelievers.* There is no Distinction, but Infidelity is the same, towards God and Jesus Christ; and Christ inflicts the same Punishment. He saith of himself as Lord of all, ^b The Lord of that Servant will come in a Day when he looketh not for him, and at an Hour when he is not aware, and will cut him in Pieces, and will appoint him his Portion with Unbelievers. He is the Object of Faith as God is, and hath the same Authority; we must wait for his Coming, and receive the Blessing from him as from God; therefore Christ must needs be one in Nature with the Father, ^c *and blessed are those Servants, whom the Lord when he cometh shall find watching.*

CHRIST is really the Son of God, and the Holy Ghost a distinct Person in the Trinity, because, ^d whosoever speaketh a Word against the Son of Man, it shall be forgiven him; but whoso speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, nor in the
World

^b Luke xii. 46. ^c Y 37. ^d Mat. xii. 32.

228 *The Scripture Divinity*

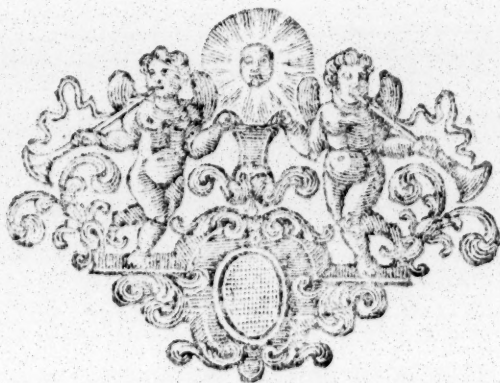
World to come, that is, he that blasphemeth ignorantly, as *St. Paul* did, verily thinking Christ to be no more than the Son of Man, it shall be forgiven, as other Sins are, upon Repentance, and believing in him as the Son of God; but whose continueth obstinate, and ascribes those Miracles, which Christ acted by the Holy Spirit, to the Power of the Devil, it shall not be forgiven. He is not acting to no Purpose, against whose *Acts* to speak is eternal Death, but to prove what Christ is more than the Son of Man; and granting the Truth of the Scriptures, as we have the greatest Reason to believe, they can mean no less by so much speaking, than that *Christ is the everlasting Son of the Father.*

THE Sin against the Holy-Ghost is now of the same Kind, but in a lower Degree. When the Son of God appeared upon Earth, who shewed Works of the Father in Heaven, and the Work of the Holy Ghost, in Conjunction with his own Divinity; then it was the Sin against the Holy Ghost, to stand out perversely against Conviction, as the Pharisees did, and to ascribe Christ's Miracles to an unclean

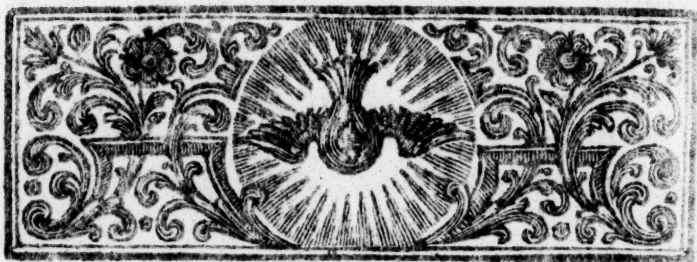
of JESUS CHRIST. &c. 229

clean Spirit. Now to account Christ an Impostor, to deny his Miracles to be Fact, or the Power of God therein, is the Sin against the Holy Ghost, and hath the same Issue as Apostacy, or entirely falling from the *Faith*, which ^f St. John calls, *a Sin unto Death*. The obstinate Offender cannot attain to Repentance, nor will be forgiven such unreasonable Infidelity. Let those allegorical Men take Heed how they continue to pervert the Scriptures, which they pretend to believe, lest they be in the Number of those wise and prudent, & from whom God justly hides, or will not give them Eyes to see the Truth.

^f 1 John, v. 16. 8 Mat. xi. 25

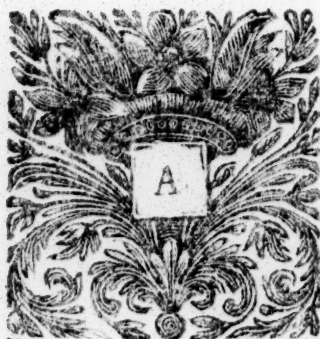


SECT.



SECT. IV.

The particular Argument of a Sacrifice, by which it will appear, that JESUS CHRIST is really the Son of God.



Creature is styled the Son of God metaphorically, and it is a Title of Favour. But Christ is really and properly the Son of God, of his own Nature from Eternity. Because he offered a full and perfect Sacrifice for the Sins of Men; a Work of infinite Consequence, which no mortal Man, no created Being could accomplish.

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of JESUS CHRIST, &c. 231

It must needs be a Sacrifice, that is so celebrated in Scripture, and attended with so many Expressions of it's mighty Benefit, the Salvation of Mens Souls. ^a We wait for his Son from Heaven, whom he raised from the Dead, even Jesus which delivered us from the Wrath to come. ^b God hath not appointed us to Wrath, but to obtain Salvation by our Lord Jesus Christ, who died for us, ^c and being justified by his Blood, we shall be saved from Wrath through him; ^d *Who hath loved us, and given himself for us, an Offering and a Sacrifice to God for a sweet smelling Saviour.*

SOME Persons speak much of Morality, and little of Jesus Christ; but it is of greater Moment, to preach Christ crucified. The Knowledge of him is more excellent, altho' the other is not to be neglected. Some say as a Turk hath said, That if a Man be a good Man, it is no Matter what Religion he be of. But, alas! What is our Goodness? As good a Man as any is to be found, the holy Prophet *Isaiah* saith, ^e We are all as an unclean

^a 1 Theſ. i. 10. ^b v. 10. ^c Rom. v. 9. ^d Ephes. i. 7. ^e Isa. lxiv. 5.

232 *The Scripture Divinity*

clean Thing, and all our Righteousnesses are as filthy Rags. ^f And St. Paul, who exercised himself, to have always a Conscience void of Offence, saith, ^g *God hath saved us, and called us with an holy Calling; not according to our Works; but according to his own Purpose and Grace, which was given us in Jesus Christ before the World began.*

SOME Men make no Account of the Righteousness of Faith, ^h and going about to establish their own Righteousness, have not submitted themselves to the Righteousness of God. Therefore, they reduce the Sacrifice of Christ to a small Matter; as if it were a common accidental Suffering, and himself only an Example of Patience. But according to the Scriptures, Christ's Death was a designed Thing, and a voluntary Act, and for greater Ends, *viz.* To fulfill the Will of God, and procure Salvation to Men. He saith, the Father loveth me, because I lay down my Life, that I may take it again. No Man taketh it from me, but I lay it down of my self, and this was the great End of his Death; ⁱ *God gave his*

^f Acts xxiv. 16. ^g 2 Tim. i. 9. ^h Rom. x.
ⁱ John iii. 16.

of JESUS CHRIST, &c. 233

only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life.

It must needs be a mighty Work, in which God was so deeply concern'd, and loved his Son as Man, because he became obedient to Death, and made the Salvation of Men consistent with the infinite Justice of God. God prepared a Body for him, by a particular Act of the Holy Ghost, and the Son himself foretells it by a Prophet, which *St. Paul* thus Comments upon. * Wherefore, when he cometh into the World, he saith, Sacrifice and Offering thou wouldest not, but a Body hast thou prepared me. In burnt Offerings and Sacrifices for Sin, thou hast had no Pleasure, *Then said I, Lo I come (in the Volume of the Book it is written of me) to do thy Will, O God.* He made himself a Sacrifice to the Honour of God; and it was the Will and good Pleasure of God; *by the Grace of God he tasted Death for every Man.* Heb. ii. 9.

THE Son of God being placed in such Circumstances, God foresaw what wicked Men would do. A Sacrifice is agreed upon, which should be effectual, and God

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* Heb. x. 5, 6, 7. Psal. xl. 6, 7.

234 *The Scripture Divinity*

is well pleased in his beloved Son. It is agreeable to the just God, to fulfill all Righteousness, and the Son is obedient to the Father's Will. He was in all Points obedient to the Law for Man, and fulfilled it in Perfection. His Sufferings satisfied the Law, and his Divinity perfected his Sacrifice. ¹For it became him, for whom are all Things, and by whom are all Things, in bringing many Sons to Glory, to make the Captain of their Salvation perfect through Sufferings; ^mwho hath once appeared in the End of the World, to put away Sin by the Sacrifice of himself. ⁿ*And as by one Man's disobedience, many were made Sinners; so by the Obedience of One shall many be made Righteous.*

It must needs be a Work of vast Importance, by which Sinners are made Righteous; and surely the Scripture intends that meaning of Christ's Sacrifice, which was supposed in other Sacrifices, that is, an Expiation of Sin. If there was no other meaning, than there is in common Events, it had been vain Repetition, to speak so much of a Sacrifice,

¹ Heb. ii. 10. ix. 26. ⁿ Rom. v. 19.

of JESUS CHRIST, &c. 235

or the same Thing in other Words, an Offering, an Attonement, and a Propitiation for Sin. The Word Sacrifice is used in another Sense; there is a Sacrifice of Praise and Thanksgiving; and there is a Kind of Sacrifice of our selves, whereby we deny our selves in all our evil Inclinations. But the Death of holy Men, who suffer for Righteousness Sake, is never called a Sacrifice. They are said to suffer with Christ and for his Sake, to promote Vertue by their Example, but never as he did, *° to deliver us from the Curse of the Law, and to redeem us from all Iniquity.*

WHATSOEVER Meanings may be put upon the Word Sacrifice, the Death of Christ is of the highest Signification, and infinitely above any other Sacrifice. Because by his Death Christ hath abolished Death, that is, hath taken away the Sting and Power of Death, which it derived from the infinite Justice of God, and hath saved us from a second Death, the eternal Perdition of the Soul. And those, who were sometimes far off, as all of us ever would have been, are made nigh by the

236 *The Scripture Divinity*

the Blood of Christ. For the Merit of his Death makes way for our approach to God, and opens the Kingdom of Heaven to all Believers; & because *the Blood of Jesus Christ his Son cleanseth us from all Sin, to qualify us to sit with him in heavenly Places.*

THE Sacrifice of Christ was an Offering for Sin and Suffering instead of Sinners, because our Sins are imputed to him, as his Righteousness is imputed to us. For God made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him, that is, such as God will accept of for perfect Righteousness. It could not be only a nominal Sacrifice, which was surrounded with such Circumstances, the glorious *End* of it, to give Life to dead Men, the Attendance of it, the *Faith* of God, and the Cause of it, the *Love* of God. For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life. God loved Men whom he created, yet he was offended at them when they sinned; his Wrath was the first Affection

of JESUS CHRIST, &c. 237

in him, after Man's Transgression, and we see the Greatness of his Wrath in our Mortality, yet his love provided Means of Salvation. It cannot be a common Event, which God was so much engaged in, which happened to the Son of God, *when the Serpent bruised his Heel, and he bruised the Serpent's Head.* Gen. iii. 15.

If I did not become the great God, to suppress the Action of free Agents, that the Devil should not tempt the Man, and that the Man might not yeild to the Temptation. It was not his Wisdom, to unman the first Man he made, and to take away his Liberty. If the Man would not in his Perfection do his Duty to his Creator, there was no Reason for God to prevent his Fall, and Satan from having a Power over him; but when the Serpent bruised Christ's human Nature, by bringing about his Death, then his own Head was bruised, and his Dominion overthrown. For it was by Christ's Sacrifice, that God could in a just Way deliver Men from the Evil of Sin, unto which they had subjected themselves. ¶ The Children being Partakers of Flesh and Blood, he also took

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238 *The Scripture Divinity*

Part of the same, that through Death he might destroy him that had the Power of Death, that is, the *Devil*. And by this Sacrifice offer'd to infinite Justice, *" God hath deliver'd us from the Power of Darknesh into the Kingdom of his dear Son.*

OUR Mortality hath a terrible Aspect, and we see, as it were in a Glass, the Horror of Sin, if we duly consider it; it shews our Want of a Sacrifice, and also of Revelation. We have need of some Remedy for so great an Evil, and some Comfort to support us in this Life; we want to know the Cause of Death, and of the Pains of this mortal Life, what Hopes there is of a better State, and how we may escape a worse. Mortality hints to us; that Sin is the Cause of Evil, which we derived from the first Man, and much more may our actual Sins increase the Punishment. Revelation speaks more plainly, and the Law shews Man's State more clearly than human Reason did. Reason became more corrupted, and Revelation was necessary, to confirm the Laws of Nature, by the stronger Sanction of a Commandment. It was necessary to let
Men

of JESUS CHRIST, &c. 239

Men understand their Sinfulness, and prepare them for the Law of Faith, by which they might be acquitted of Sin. The Apostle speaks of Mankind in general, *I had not known Lust, except the Law had said, thou shalt not covet. Rom. vii. 7.*

THERE was a vile Neglect in Mankind, whereby they had lost the Knowledge of God, and they deserved not the favour of Revelation, nor was God obliged to give it; he was still more and more provoked by the Increase of Sin, and his Justice would check the forward Inclinations of his Mercy; but the Son of God causeth Mercy to abound, both in the Law and the Gospel, to the Increase of the Glory of God. The Law of *Moses* was glorious, in the Appearance of the Divine Majesty; it was attended with Wonders, to make his Name known; it was a Light to the World, altho' not duly observed by careless Men; it shewed Men their Duty, altho' it contained no Means to perform it, nor Promises of a Life to come. ^f But if the Ministration of Death written and engaven in Stones was glorious, so that the Children of Israel could

^f 2 Cor. iii. 7, 8.

240 *The Scripture Divinity*

could not steadfastly behold the Face of *Moses* for the Glory of his Countenance, which Glory was to be done away; * *how shall not the Ministration of the Spirit be rather glorious?*

It is argued against the Necessity of Revelation, that it was not communicated to all Men, and if it was so great an Advantage to Men, it ought to be known every where. But it is no Argument that the Gospel has not been preached to all Nations, because many People are not Christians. It might be the Fault of Men who rejected so great a Blessing, and were punish'd with the Loss of it, as were the seven Churches of *Asia*. Christ is Saviour of all Men, and will save such of the Gentiles, as live according to Reason, and have not Opportunity to know better. There was Means for all Nations to hear of the Gospel-Preachers; their Sound is gone into all the Earth, and their Words unto the Ends of the World; that there is one God, and one Mediator between God and Man, the Man Christ Jesus, who gave himself a Ransom for all, of whom God himself saith, *I have set thee to be a Light*

* 2 Cor. iii. 8.

of JESUS CHRIST, &c. 241

*Light of the Gentiles, that thou shouldest be
for Salvation to the Ends of the Earth. Isa.
xlix. 6. Acts xiii. 47.*

It was by Vertue of this Sacrifice,
that God could in all Ages shew Mercy,
and pardon Sin upon Repentance, with-
out receding from his Righteousness, or
suffering one Tittle of the Law to fail.
It must be a real Sacrifice, because the
Expiation of Sin was intended by it; and
that is manifest, because the Office of
Mediator and his Intercession is founded
upon it. He was a Redeemer, not by
the Example of his Life, but by the Me-
rit of his Death; by this we are recon-
ciled to God, and confirmed by his Re-
surrection: For if when we were Ene-
mies, we were reconciled to God by the
Death of his Son; much more being re-
conciled, we shall be saved by his Life.
The Intercession of Christ is frequently
mentioned together with the Expiation
of Sin, because the one depends upon the
other. If any Man Sin, we have an Ad-
vocate with the Father, Jesus Christ the
Righteous, and *He is the Propitiation for
our Sins, and not for ours only, but also for
the Sins of the whole World: 1 John ii. 1,*
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242 *The Scripture Divinity*

IF any receive not the Benefit of Revelation, and of Christ's universal Redemption, it must be through the Failing of Men, and a vile Neglect of so great Salvation. God is not to be treated with Contempt, and the Blood of the Covenant is not to be trampled upon. It is possible for Men to attain a good Degree of Morality, and yet many miss of true Knowledge. Such were some of the Gentiles, because they were prejudiced against the Jews, conceited of their false Knowledge, and despised the true Revelation. If Men are perverse in their own Way, they will be permitted to keep their Errors; and they fall into divers Errors, as they neglect Attention, and search not after *Truth*. The wisest Gentiles have not attained, as some of the Jews did not, altho' the Oracles of God were committed to them. But what if some did not believe? Shall their Unbelief make the *Faith* of God of none Effect? God forbid; yea, let God be true, but every Man a Liar, as it is written, that thou mightest be justified in thy Sayings, and mightest overcome when thou art judged. Rom. iii. 4.

CHRIST came indeed to seek and to save

of JESUS CHRIST, &c. 243

save that which was lost, but will not always seek after Men; they ought to accept his kind Offers with all readiness of Mind. For God doth not force Men to serve him. It is the Law of his Providence, by which he governs the World, that free Agents shall have the full exercise of their natural Liberty. He requires a *Will* to serve him, and Men must bring such a *Will* as they have, which God will improve by his gracious Benediction. He, that walketh in his Uprightness, feareth the Lord; but he, that is perverse in his Way, despiseth him. Many errors proceed from obstinacy and want of Consideration. Some Men avoid one Errour, and fall into another, because they examine the one more than the other. Some think God is all Mercy, because they consider not what the Scripture saith, That it is a fearful Thing to fall into the Hands of the living God. Others will not believe mysterious *Truths*, because they Trust to their own Ability, and will not quit a received Opinion. *But trust in the Lord with all thine Heart, and lean not to thy own Understanding.* Prov. iii. 5.

It is said, that God is represented in

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244 *The Scripture Divinity*

Scripture, as very merciful and patient towards Men: But He hath shewed his Severity, and that intimates with the Use of ordinary Sacrifices, a necessity for a perfect Sacrifice. Considering the infinite Majesty of God, and the Provocations of his Creatures who affront and disobey him, whilst they live and move, and have their Being in him, His Patience is to be admired, and intimates a powerful Mediator, who prevails by his Intercession, that God is not extreme to mark what is done amiss. But his Severity also is apparent, to shew the great Evil of Sin, and the Necessity Redemption. For which Purpose our Saviour saith, Remember *Lot's Wife*, The terrible Judgment upon five Cities, whereof the *Dead Sea* is a Monument at this Day, is not so much to be remembred and consider'd, as that inflicted on a Woman: The Wife of pious *Lot*,

^c It is called the *Dead Sea*, because no Fish will live in it, and Birds flying above drop down Dead. It is 72 Miles and Half in Length, and 18 and two Thirds in Breadth. It receives into it the River *Jordan* and *Arnon*, and some smaller Rivers, which have no visible Passage out of it. Mr. Maundrel (1697) was told by credible Persons, that they had seen Ruins of Buildings in it. He swam in it, and was torn up with an uncommon Force; the Water is extremely Bitter, Salt, and Nauseous.

of JESUS CHRIST, &c. 245

Lot, Brother to the Friend of God, is punished with sudden Death, and turned into a Pillar of Salt, to Season us with the Knowledge of God's Justice, and shew the great *Evil of disobeying the Almighty.*

OUR first Parents disobeyed God in their Perfection, when they had just received a glorious Being from him; which caused so high a Displeasure against them. They lost the Perfection they were unworthy of, and fell under his Power whom they had obeyed. This first Example teacheth us to measure Sin by the Infiniteness of God, and shews the Necessity of a Mediator, who should offer a perfect *Sacrifice* for Sin. We are not only guilty of one Sin; we daily disobey our God; in many Things we offend all. We disobey the Law of Nature, and the repeated Commandments. We have then no Reason to depend upon ourselves, and we can have no less Person to depend upon, than the eternal Son of God, who opens the Way for Mercy to save us, maketh us new Creatures, and assists our imperfect Nature with his *Grace*, to gain the Kingdom of Heaven, and to become more happy than we should be *in an earthly Paradise.*

It is an evil Thought to suppose, that what we are we were so created; and an ungrateful Opinion, that Men may be saved by their moral Honesty, and that is, to make void the *Law of Faith*. Such like is another Errour, that some interpret the Scriptures to the same Purpose, as if Morality was their only Design. But they often speak of Christ's Death, as the "Cause of Reconciliation with God, and Forgiveness of Sins. They declare this to be his Design, *to give his Life a Ransome for many*; that God may be glorified, and Men made happy in a future State; that whilst our Bodies sleep in the Grave, our Souls may escape the second Death, and be received into heavenly Mansions; that after the Resurrection, the Soul being united unto a glorious Body, we may live together with our Redeemer. * *For God hath not appointed us to Wrath, but to obtain Salvation by our Lord Jesus Christ, that whether we wake or sleep, we should live together with him.*

CHRIST

* Dan. ix. 24. ^w Mark x. 45. Heb. ii. 17 Eph. ii. 16. Rom. v. 10. 2 Cor. v. 18, 19, 20. Col. 1. 20, 21. * 1 Thef. v. 9. Rom. v. 9.

CHRIST did also teach Morality, and called Sinners to Repentance, but that was not his only Work, nor his principal Design, which was to compleat Repentance, and fulfil all Righteousness by a perfect Sacrifice. I have, saith he, a *Baptism* to be baptized with, and how am I straitned 'till it be accomplished? His *Passion* was his great Work, which he so earnestly desired to accomplish; not that he willed wicked Men to crucify him, but desired that great *Event* to be effected for his Father's Glory, and for the Redemption of the World; of which he speaks with his last Breath, ² *It is finished.* Before, when he said, I have finished the *Work* which thou gavest me to do, he had not then done the principal Part of it; but it being so nigh, he speaks of it as already done, in the same Manner as he saith afterwards. I am no more in the World, but these are in the World, and I come to thee. *I sanctify my self, setting my self, apart, as a Sacrifice, that they also may be sanctified through the Truth.*

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¹ Luke xii. 50. ² John xix. 30. xvii. 4, 11, 19.

248 *The Scripture Divinity*

THE Divinity of Christ, and the Doctrine of the Cross, are not made so plain as they might have been; because they were to be Objects of Faith, and Subjects of Study and Meditation, of Discourse and Reasoning, to employ our Minds. It is not declared every Day to all Persons by a Voice from Heaven; but it is evidenced in Scripture, that the main Work Christ had to do, was to offer a Sacrifice for Sin. If his Sufferings had not been of that vast Consequence, they had not been the Subject of so many Predictions. They were preached by the Apostles, as the chief End of his Incarnation. ^a He was led as a Sheep to the Slaughter, &c. This Christ himself speaks of, as his principal Business in the World, and the Means of saving Mankind. ^b *The Son of Man must be lifted up, that whosoever believeth in him, should not perish, but have eternal Life.*

If Christ was only a Teacher, nothing else was necessary, but to preach up Morality, and one half of the New Testament might have been spared. There was no need to preach Christ crucified, and to enlarge upon the Benefits of his Death, if it was

^a *Mat. liii. 7. Acts viii. 32.* ^b *Jo. iii. 14.*

of JESUS CHRIST, &c. 249

not a real Sacrifice. But this is the great Business of the Gospel, and the Blessings of it issue from the Cross. ^c For the preaching of the Cross is to them that perish, Foolishness; but to them that are saved, it is the Power of God. The Apostles set an Example, like unto their great Master; but they did not pretend to be Saviours, nor preach upon one another's Sufferings. The Use of their Sufferings was to honour their Saviour, and to confirm our *Faith* in him. They largely insisted upon his Sufferings, and the Benefits derived from them; all which had been empty Words without a real Sacrifice, ^d *the Blood of the New Testament, which is shed for many for the Remission of Sins.*

THE Prophets perceived the mighty Design of Christ's Sufferings, and it was the Subject of their Meditation. Now, we press toward the Mark, for the Prize of the high Calling of God in Christ Jesus. Behold now is the accepted Time, now is the Day of Salvation, ^h and this is the End of your *Faith*, even the Salvation of your Souls. Of which Salvation the Prophets

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^c 1 Cor. i. 18. ^d Mat. xxvi. 28. ^e Phil. iii. 14.
^f 2 Cor. vi. 2. ^h 1 Pet. i. 9, 10, 13.

250 *The Scripture Divinity*

have enquired and searched diligently, who prophesied of the Grace that should come unto you; searching what and what manner of Time the Spirit of Christ, which was in them did signify, when it testified before-hand the Sufferings of Christ, and the Glory that should follow, which Things the Angels desire to look into; ⁱ even the *Mystery* which hath been hid from Ages, and from Generations, but now is made manifest to his Saints, to whom God would make known what is the Riches of this *Mystery* among the Gentiles which is Christ in you, the Hope of Glory, ^k *Whereby the Creature shall be delivered from the Bondage of Corruption, into the glorious Liberty of the Children of God.*

ALL the Apostles Writings are Panegyrics upon the Death of Christ, in Comparison of which, the Heathen Poetry is Dust and Ashes. They preached *Christ crucified*, which became a Stumbling-Block to the Jews, and to the Greeks Foolishness, because they were attached to their own Opinions, and would not accept of a crucified Saviour, who chiefly became a Saviour by being crucified. It had not been Foolish-

ⁱ Col. i. 26, 27. ^k Rom. viii. 21.

of JESUS CHRIST, &c. 251

Foolishness to the one, nor a stumbling Block to the other, if it had been only an exemplary Suffering, and only a Man that suffer'd. But the *Mystery* of the Son of God, and a *Sacrifice* for Sin, could not enter into their prejudic'd Minds. It is plain enough to pious and considerate Persons, what the Scripture so often asserts, by divers Expressions to the same Purpose, *that Christ by Death hath abolish'd Death, and reconciled Men to God in one Body by the Cross, having slain the Enmity thereby; he hath redeemed us to God by his Blood, and treadeth the Wine-press of the Fierceness and Wrath of Almighty God.*

If the Gospel is nothing else, but the Law of Nature repeated, and redeem'd from Superstition, as some pretend, then there had been no other Doctrine, but only Precepts of Morality; there had been no Occasion, so much to *preach Jesus Christ and him crucified*. This had been an Increase of Superstition, and a more dangerous Errour to insist so much upon a *Sacrifice*, and to glory in nothing save in the *Cross of Christ*; but Christ is himself the High-Priest of good Things to come, and
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¹ 2 Tim. i. 10. ² Ephes. ii. 16. ³ Rev. v. 9. xix. 15

252 *The Scripture Divinity*

by his own *Blood* he entred once into the Holy Place, having obtained eternal Redemption for us; and we have Boldness to enter into the Holiest by the Blood of Jesus. Therefore, having a High-Priest over the House of God, as the necessary Consequence, in Gratitude for so great a Mercy, *Let us draw near with a true Heart, in full Assurance of Faith, having our Heart sprinkled from an evil Conscience.* Heb. ix. 11. x. 19, 21, 22.

WE do not disown the Law of Nature, nor deny natural Religion, but they are not according to corrupted Nature; they are according to the holy Will of God, and our primitive Perfection. The Commandment is the same Law restored, ° by which no Man living can be justified. ¶ For all have sinned, and come short of the Glory of God. The Gospel confirms the Law of Nature, and more strongly obligeth to moral Duties, but withall shews our Deficiency, and finds a Remedy for it. It is the Law of Nature, or the old Covenant, which worketh Death, because it was broken by Transgression, and cannot be kept by lapsed Man. There-
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° Gal. ii. 16. ¶ Rom. iii. 12.

of JESUS CHRIST, &c. 253

fore the greatest Part, of the New Testament, and the most valuable Concern of it, is to exhibit a *new Covenant*; upon the Mediation of the Son of God, and to establish a *Faith* in him, because he hath redeemed us. It had been very absurd in a divine Revelation, to talk so much of *Redemption*, and to pretend so great Effects, without any thing done. *But Christ hath redeem'd us from the Curse of the Law, having made Peace through the Blood of his Cross.*

I have said, that the Apostles Writings are Panegyricks upon the *Death* of Christ, and most of them are a superfluous Hyperbole, except Christ be the real Son of God, and his Death a real Sacrifice. Without this, all their miraculous Knowledge, all their Discourse of a Redeemer, and their Praises of his excellent Work, had been vain Words, * and Oppositions of Science falsely so called. There is indeed something besides, that is, Precepts of Morality, and Exhortations to Practice; these are the Ornaments of the Gospel, the Flowers and Seasoning of Christ's *Sacrifice*; but *this* is the Substance. We are obliged to
practise

254 *The Scripture Divinity*

practise moral Duties, and they must not be neglected; but there is a greater Vertue in that *Sacrifice*, by which our imperfect Vertue is made perfect; ^f and by the Will of God we are sanctified, *through the Offering of the Body of Jesus Christ once for all, who came into the World to save Sinners.* 1 Tim. i. 15.

Now this mighty and divine Work is a convincing Proof of the Son of God, that is, a Son of the same Nature and one with the Father; because none but God could be the Author of so great Salvation, and unto them that are called thereto; Christ is the Power of God and the Wisdom of God. The Dignity of the Person who suffer'd for us, adds a mighty Value to his Sufferings; and nothing could make an honourable Amends and Satisfaction to the Justice of God for the Sins of Men, but the voluntary Obedience and Sufferings of human Nature in a Person of so great Dignity, *the eternal Son of God.* * For God is our *Saviour*, and from Heaven we look for the *Saviour*, the Lord Jesus, who shall change our vile Body, that it may be fashioned like unto his glorious Body.

^f Heb. x. 10. * 1 Tim. ii. 3. Phil. iii. 20, 21.

of JESUS CHRIST. &c. 255

Body, according to the mighty working, whereby he is able, even to subdue all Things to himself. "

NONE other but the real Son of God could do the mighty Work of God, none other could offer a perfect Sacrifice, and thereupon become a perfect Mediator with God. None other could give an Equivalent for the Souls of Men, and be called the Wisdom of God, by which he could acquit a Sinner, and remain unchangeable. God is immutable in his Holiness, in his hatred of Sin, in his Sentence of Condemnation. The Son of God is able to reverse the Sentence of God, to remove his Displeasure, to answer all the Demands of his Holiness, and to make it consistent with his Righteousness to save Sinners. God cannot depart from the Rectitude of his Will, nor from the Essential Purity of his Nature, by which he cannot but hate Sin, and abhor the Sinner as such for Ever. But he loved Men as his Creatures, and therefore he sent his Son for this Purpose, to reconcile all Things to himself, and to declare his Righteousness, that God might be Just, and the Justifier of him that believeth in Jesus. Rom. iii. 26.

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256 *The Scripture Divinity.*

St. *Paul*, the great Apostle shews, that Christ died instead of Men, by a fit Comparison; *For a good Man some will even dare to die*, and the one as the other is an eminent Act of Love. But his Kindness is the greater, because all Men had deserved to die, and fall for ever before the infinite Justice of God. Now God giveth Life through his Son, and therefore he is one with the Father in Nature. For the Work of the Son is the Free Gift of God; and by the Son the Father giveth Life. It is a Gift of infinite Value, much more excellent than *Adam's* Sin was pernicious, as proceeding from the real Son of God, not as the Offence, so also the free Gift. For if by one Man's Offence Death reigned by one, much more they who receive abundance of Grace, and of the Gift of Righteousness, shall reign in Life by one Jesus Christ, *Rom. v. 15, 16, 17.*

THE Son of God alone, who is equal with the Father, could stand upon equal Terms with the Almighty to be a sufficient Mediator and Intercessor on the Behalf of Sinners. No Creature could merit of God, nor by his Death be entituled

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of JESUS CHRIST, &c. 257

to such Power, who was once Nothing at all, and still is Nothing in Comparison of God. But the real Son of God could be a perfect high Priest, and offer a perfect Sacrifice for the Sins of Men, out of his own eternal Sufficiency; who appeared in the End of the World, *to take away Sin by the Sacrifice of himself.* He only could appear in Heaven and take his Place at the right Hand of God, to become a powerful Advocate, in the Merit and Vertue of his Sacrifice. *He is the Power of God unto Salvation, and the preaching of the Cross is to them that are saved the Power of God.* 1 Cor. i. 18.

THESE Words must needs import, that Christ's Death is the principal *Means*, and therein consists the *Power* of God, in the Salvation of Men; all the Treasures of Wisdom, all the Riches of his Glory, the good Pleasure of his Goodness, the Plenteousness of his Mercy; all issue from the meritorious Sacrifice of Christ, in whom we have Redemption through his *Blood*, even the Forgiveness of Sins, according to the Riches of his *Grace*. God is rich in Mercy and Love towards his Creatures; but still it is through Jesus Christ, that he hath shewed the exceeding
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258 *The Scripture Divinity*

Riches of his *Grace* towards us. These Scriptures import, that God could not in Justice acquit Sinners, but derives an equitable Power from the Sacrifice of Christ, to pardon the Violation of his immutable Laws, *that God in all Things may be glorified through Jesus Christ.* 1 Pet. iv. 11.

Now, when we are told, that this is the Son of God, who hath such Power, we cannot in Reason suppose, that he is a created Being. No surely, He, without whom Nothing was made at first, and Nothing done since to save Mankind, He must needs be a Son from all Eternity, the real Son of the Almighty. He is one in Nature with the Father, who doth all Things in 'Conjunction with him. " St. *Paul* is an Apostle of Jesus Christ, by the Commandment of God, and our Saviour Jesus Christ, who is our Hope. The Church putteth this trust in him, which to place in Man is sinful. " Curled is he that trusteth in Man, and whose Heart departeth from the Lord. For God alone is the Object of *Faith* and Confidence, both for the Things of this Life, and that which is to come. * But blef-

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" 1 Tim. i. 1. w Jer. xvii. 5. * xvii. 7.

of JESUS CHRIST, &c. 259

fed is the Man that trusteth in the Lord, and whose Hope the Lord is. Now, *y they that are without Christ, are without Hope, and without God in the World.*

BUT there are many Enemies of the Cross of Christ, such as think they have no need, and such as think not of Religion. If Men dare refer themselves to the Law, they despise the Grace of God, and depend upon corrupt Nature; which, being deformed with Sin, can have no Fellowship with the Beauty of Holiness, nor sit in Heavenly Places among the Saints. But the Scripture informs us, that the Son of God offer'd a *Sacrifice*, and the main Design of his Death was, to bring in the Righteousness of *Faith*, or Christ's Righteousness imputed to us, and the free Gift of God, which is of many Offences unto *Justification*. These excellent Benefits, so often repeated in the Gospel, declare the real Son of God, who could justly challenge our *Faith*, and make it so Beneficial to us, as to give us a Right to Salvation. *We believe on him to Life everlasting.* 1 Tim. i. 16.

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260 *The Scripture Divinity*

IT is appointed unto all Men once to die, because Sin abideth in our Nature. Yea, God hath given Commissions to destroy the wicked *Canaanites*, and takes away Life by several Judgments before the usual Time of natural-Death. The best of Men must die, because none are clean from Sin, and the Strength of Sin is the *Law*. How should we obtain a new Life, and ascend to Heaven, except we be purified from Sin? The Son of God bowed the Heavens and came for this Purpose, to restore Life to Sinners, who were for ever dead in *Law*. He would not do it arbitrarily, but in an equitable Manner. He would be any Thing but Sin, to redeem us from Sin, and nothing but the Gospel can save us. For if there had been a *Law* given, which could have given Life, verily Righteousness should have been by the *Law*. *But the Scripture hath concluded all under Sin, that the Promise by Faith of Jesus Christ might be given to them that believe.* Gal. iii. 22.

THE bad State of Mankind induced Men to believe, that there were two Gods, who were contrary and coeternal, one the Author of Good, and the other of Evil. This

of JESUS CHRIST, &c. 261

This being an inconsistent Opinion, it must be consistent with one good Being, to create Evil as a Punishment, and Justice requires it. For what Pleasure could God take in making Men mortal and subject to many Evils? He could take no Pleasure in putting Men into a State of Imperfection, and leaving them in Ignorance, incertain what to do. But Sin is the just Cause of Evil here, and we could not be sure, that God would not punish it hereafter. The wisest Men would be uncertain, and most Men would know nothing without a divine Revelation. This was the reasonable Means, whereby God might shew his Goodness, to rectify the Errours of Mankind, and put them into a State of *Salvation*.

THERE hath appear'd no other Way whereby God hath shewed his Goodness and Truth to fallible Men, but what is to be found in the Holy Scriptures. The wisest Unbeliever never could, nor yet can propose a better Scheme, none so agreeable to the Divine Nature, none so suitable to the Necessities of Men. No Unbeliever can produce sufficient Evidence, to establish any other Doctrine, nor falsify the Scripture-Evidence, nor equal that

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262 *The Scripture Divinity*

Wisdom, which was preached by unlearned Men. ^a For Salvation is of the Jews, ^a and the Oracles of God were committed to them, in whom God is more conspicuous, as they were less able of themselves; especially by Jesus of *Nazareth*, who being without Sin could not deceive, ^b but was the *Man* approved of God, by Miracles and Wonders and Signs. Therefore we may depend upon the Truth of the Scripture, and be assured it is *the Word of God*.

THE Scripture hath the Tokens of Certainty, and there is no other Certainty of divine Truth; ^c neither is there Salvation in any other but the Son of God. For there is none other Name under Heaven given among Men, whereby we must be saved. The Gentiles testified the Weakness of Men by the Multitude of their Gods, accounting them like themselves, both foolish and vitious. But Revelation relieved human Imperfection, and shew'd the most rational Way, how Sin came into the World, and the most agreeable Means,
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^a Jo. iv. 22. ^a Rom. iii. 2. ^b Acts ii. 22.
^c iv. 12.

of JESUS CHRIST, &c. 263

by which God extends his Goodness and satisfieth his Justice, by the voluntary Offering of his Son Jesus Christ; God is willing, that Salvation be ascribed to one so near him, and being capable of so great a Work, He is consequently the real Son of God, who being upon Earth, *was then in the Bosom of the Father.* Jo. i. 8.

THE Scripture is the only Certainty of Religion, and proves it self by it's own Excellence, far above any other System that Unbelievers offer. It was impossible that Men, in such Circumstances, should invent so divine a Work, and that pious Men should put a Cheat upon the World; or that so pious a Work would be a Sham, and carried on by weak, disinterested and suffering Men. No Man is capable of such an Invention, or could establish it. Satan could not so transform himself into an Angel of Light, nor an Angel of himself could act so like God. If the Scripture cannot be understood, or some Parts seem not agreeable to others, it is because we know not the Relations of one to another, but the Principals are explain'd. If the Method of Providence, and Construction of this World cannot be thoroughly

264 *The Scripture Divinity*

ly understood, no Wonder there are *Mysteries in the Kingdom of Heaven.*

TH**E**R**E** is nothing like Religion in the Heathen Divinity, except their Sacrifices of Cattle. Natural Religion suggested to them, and it had the general Consent of Mankind, that the Deity must some way be appeased for Sin; but this being not a Certainty, and what really was impossible to their Sacrifices, the Scripture appears to be the only *Light*, and *Christ* to be the only effectual Sacrifice, which imports him to be the real *Son of God*. The Notion of Sacrifices hath passed through the World in all Ages, and hath been practised throughout the Scriptures. The Gospel builds all Mercy, Grace and Salvation upon the Death of Christ. Is all *this* said and done to no Purpose? It is unreasonable to suppose, that *this* is no real Sacrifice, which the Son of God is said to offer, or that he is not the real Son of God, *who offered the perfect Sacrifice.*

IT is very remarkable, that when *Moses* and *Elias* appeared to Christ on the Mount, their Discourse was about his Decease, as being his Father's principal Business, and for which those Prophets before

of JESUS CHRIST, &c. 265

fore hand were obliged to him. They did not speak of the eternal Obligation of moral Duties, but of his Decease, which he should accomplish at Jerusalem. At the same Time the Voice of God declared him to be his *beloved Son*, and he only could offer an effectual *Sacrifice*. The real Son of God and a perfect Sacrifice stand together. It was not only the Act of Men, but the Will of the Father; he would not let that bitter Cup pass from him, in which Men were not at all concern'd. But God laid on him our Iniquities, that his *Law* might be fulfilled, *and being justified by his Blood, we shall be saved from Wrath through him.* Rom. v. 9.

THEREFORE, as the holy Scripture often affirms that Christ is the Son of God, and only begotten of the Father, who offered himself a Sacrifice for Sin, and the Scripture speaks not in Vain, approveth not of vain Repetitions, nor seeketh vain Applause: So the Work of a Mediator, and the Benefit of his Sacrifice, is above the Quality of a Creature. A Creature that once was Nothing, and is still Nothing before God, could not have the Power to stop the Course of infinite

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266 *The Scripture Divinity*

finite Justice, *nec vox hominem sonat*; but he is really the Son of God who hath such *Power* with the Father, and the Honour of Man's Salvation; who being also the Son of Man, God hath advanced him as Man, and set him at his own right Hand in the heavenly Places, far above all Principality and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come, above all created Beings, and hath put all Things under his Feet; and gave him to be the Head over all Things to the Church, which is the Body, the Fulness of him that filleth all in all. Eph. i. 21.

THE Sum of this Argument is, *Faith* is the principal Article of the Gospel, and includes a Belief of God the Father, together with the Son and Holy Ghost, and these three are one. *Faith* is peculiarly applied to Christ, as a particular Saviour in his own Person. All Power is delivered unto him of the Father. The Father loveth the Son, and hath given all Things into his Hands. God hath committed all Things to him as Man, and as he is a Saviour, all the Means of Life are at his Disposal. But if Christ be
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only Man, or any other Creature, then God is excluded from the greatest Work and Honour in the Concerns of Men. All is given to a Creature, a Thing not possible and not to be believed. He is called the Son of God, and if he is not really so, it is no *Faith* at all. But the Father and Son are one by a natural Union, and that only can make the Gospel consistent with it self. *Whosoever shall confess, that Jesus is the Son of God, God dwelleth in him, and he in God.* 1 John iv. 15.

THE ὁ Λόγος, the Word, or Wisdom of God, the Fountain of Reason, justly demands a Belief of his Word, because no Man could convince him of Sin; therefore he could not be guilty of a Lie, nor would deceive Men by Equivocations, for in him there was no Sin. He desires Men to believe, as it becometh rational Men, *that he is the Son of God.* If he is not the real Son of God, it was needless to insist upon that Title, and it would only serve to Errour; *Faith* would be an empty Sound, and half of the Gospel would be superfluous. The Jews, and e-

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268 *The Scripture Divinity*

ven his Disciples, were slow to believe his Word, because it imported his real Divinity. Therefore he wrought Miracles, which had been unnecessary to prove the Son of God, except it was that great Mystery of the Son being one with the Father, *e and that the Father sent the Son to be the Saviour of the World.*

THIS is so great a Mystery, a Thing so difficult to believe, tho' it be proved by Miracles, Christians are assisted therein by the Spirit of God. And whosoever do truly confess this one Article, *that Jesus is the Son of God*, sincerely, cordially, and practically, and devote themselves to him, it is a sure Token, that they are the Children of God, and influenced by the Holy Ghost. *f* Whosoever denyeth the Son, the same hath not the Father; but on the other Hand, it is certain, he, that acknowledgeth the Son, hath the Father also, because they are one God. We know that the Son of God is come, and hath given us an Understanding, that we may know him that is true, even his Son Jesus Christ. *This is the true God and eternal Life.* What can be more plain,
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e 1 Jo. iv. 14.

f chap. ii. 23.

of JESUS CHRIST, &c. 269

and why should the Apostles speak after this Manner, if Christ is not eternal, and that is, the real Son of God? A Creature is not to be worshipped, and Christ is not an Idol, no, *Little Children keep yourselves from Idols.* 8

IT is the fundamental Rule in Holy Scripture, that God alone is to be worshipped with religious Worship, and he hath declared, he will not give his Honour to another. He is very tender of that great Prerogative, and upon that Account stiles himself a *jealous God*. But he hath given the same Honour to Jesus Christ. Therefore, altho' the Son is another Person, yet he is the same in Essence with the Father, and in him it is no Robbery to account himself *equal with God*. The paying of divine Worship to any Thing but God, was an Absurdity, an Impiety, and a Burden, from which the Gentiles were to be deliver'd. But if the Gospel had obliged them to worship Jesus Christ a meer Man, they could get nothing by the Change. Revelation was necessary, because of Man's natural Corruption, his Carelessness and Aversion to

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276 *The Scripture Divinity*

Piety. When human Reason was more corrupted, and natural Religion decayed, Revelation was necessary to assist and restore the right Use of *Reason*. The Gospel improves Morality, but the necessary Addition, is the *Faith* of the Son of God, who loved us, and gave himself for us. The Gospel teacheth both *Repentance towards God, and Faith towards our Lord Jesus Christ*.

It is an eminent Proof of the Gospel, that the Apostles, without Learning and Philosophy, taught the most sublime and useful Doctrines more plainly, than the wisest Philosophers had done; therefore they must derive their Knowledge from a higher Principle than the other did. This Gospel is eminently the Law of *Faith*, and the Doctrine of the *Son of God*, which prefers the Knowledge of him before all Things. A religious *Faith*, and the highest Trust, could not belong to him, if he is not the Son of God, more than any Being is. The Author to the *Hebrews* plainly distinguisheth him from all created Sons of God. He is set in Opposition to *Moses* in this Title, altho' *Moses* was an eminent Son of God among Creatures. *He, that despised Moses's Law, died with-*

of JESUS CHRIST, &c. 271

out Mercy, under two or three Witnesses. Of how much sorer Punishment shall he be thought worthy, who hath trodden under Foot the Son of God. Heb. x. 28, 29.

A T the same Time, if Christ is not singular, and the Son of God as none others are, Faith is an empty Sound; St. Peter's Confession, and that of the Eunuch, I believe that Jesus is the *Son of God*, would signify nothing. For such a *Faith* would import no other Belief of him, than what is common to others, seeing Angels and Men are in some Sense Sons of God. It would be to no Purpose to say, the Gospel of Jesus Christ the Son of God; and to prove it by Miracles was proving nothing at all. Therefore the Belief of Christ the Son of God imports, that he is the only begotten Son of the Divine Nature. And it must needs be so, since by him all Things were created, that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones or Dominions or Principalities or Powers; *all Things were created by him, and for him; and he is before all Things, and by him all Things consist.* Col. i. 16, 17.

BUT now some may think this important

272 *The Scripture Divinity*

tant Concern, this eminent *Faith* of the Son of God, is not made sufficiently plain, and that it should have been more largely insisted on, or the Revelation renewed in future Times. There are sufficient Reasons for the Management of the Gospel. There must be some Difficulty to exercise Mankind, and some Labour impos'd for so great Rewards. Religion is ordained for a Trial of Vertue, and a pious Employment of Human Reason. It is a suitable Work for a rational Mind, which is to be advanced in a future State. There is a Reward for a Man's Work, and here is a Work appointed for a Reward. The Evidence was not to be so very plain, that it might be impossible not to believe; but to have a sufficient Clearness to satisfy considerate Persons, and such as seek Aid from the Giver of all good Gifts. God will be a Benefactor to Man, and yet Man must have a proper Work, that he may shew his Zeal towards God. He was pleas'd to appoint, that the Scriptures should be written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope, and they are able to instruct his Church to the End of the World. It concerned Men to preserve and believe them rather than other Writings.

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GOD was not obliged to give any Revelation, but rather was provok'd to the contrary by the abuse of Human Reason, and the gross Neglect of natural Religion: The Divine Goodness provided Help for Mankind. He, that spared not his own Son, but deliver'd him up for us all, how shall he not with him freely give us all Things? The Gospel is the clearest Relation, and far excells any other; the Day Spring from on high hath visited us, and brought Life and Immortality to Light. If any yet walk in Darkness, it is because they love Darkness rather than Light. If any see not in the Day, and walk not as Children of the *Light*, it is because the God of this World hath blinded the Minds of them which believe not; lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord, and there yet remains a further Revelation which shall clear up all Difficulties, when the Lord Jesus shall be revealed from Heaven, with his mighty Angels; *when he shall come to be glorified in his Saints, and to be admired in all them that believe in that Day.* 2 Thes. ii. 10.

274 *The Scripture Divinity*

IN the mean Time, Religion is not to be made so plain, that *Faith* should be no Vertue, and that no Labour should be laid out for the Meat that perisheth not; No, God is not so indulgent to Men; The Mind must be employed and Ministers made Use of, to instruct Men in Religion that what is revealed may be taught, and Men may be persuaded by strong Arguments, both to believe and obey the *Truth*. In Meekness instruct those that oppose themselves, if God peradventure will give them Repentance, to the acknowledging of the *Truth*. But the compleat Revelation is reserved for the future State, when Knowledge shall vanish away, that is, the Knowledge now to be learned; because *Faith* shall cease in Heaven. For now we see through a Glass darkly; but then Face to Face: Now I know in Part, but then I shall know, even as also I am known. However, there is sufficient Ground of Belief to sincere Christians, who desire to know the *Truth*. God will never be wanting to assist them with his Grace, *so that their Labour shall not be in Vain in the Lord.*

Now, I suppose we need not the Fathers

thers to confirm our Faith; the Scripture it self is a sufficient *Light* together with a Light from Heaven, even the Spirit of Truth, whereby we may see as much as is necessary in this present Time; neither should this *Light* be put under a Bushel, but on a Candlestick, that it may give Light to the whole House. Indeed the Scriptures have been wrested, and so have the Fathers too. They have dropp'd some Expressions, which Adversaries have misapplied. Therefore I observe, that we are not obliged to depend upon the Fathers, but to search the Scriptures; and altho' they be wrested by Men of corrupt Minds, yet the Truth of the Son of God stands sure, upon the Doctrine of Faith, and a perfect Sacrifice. *The Scriptures are profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnished unto all good Works.*

HOWEVER, the Authority of the Fathers is considerable, and by far the most assert the Divinity of the Son of God, as he is eternal and one with the Father. The Doctrine of *Athanasius* was the Doctrine of the primitive Church in General. That may be justly looked up-

276 *The Scripture Divinity*

on as the Sense of the Church, which was owned both by the Friends and Enemies of it. Enemies charged the Orthodox with many Things which they denyed. *Pliny* chargeth the Christians with singing Hymns to Christ, as to God. This they denied not, nor went about to soften it; but confessed Christ in his Divinity, and gave him divine Worship. *Lucian* derided the Christians for the Doctrine of Three and One, which the Apologists of that Time were so far from denying, they assert and vindicate it, as appears by *Athenagoras* and others. The Sense of the Church is known by publick Acts, by Creeds, Sacraments, Prayers, Hymns and Censures of such as opposed and contradicted them. These Things shew how the Sense of the Church is to be taken, and how from thence the Meaning of the Scriptures may be clear'd. The Bishops of the Church, next Successors of the Apostles, learned and pious Men, were surely the best Interpreters of the Apostles Writings, ^h and good Stewards of the manifold Grace of God. 1 Pet. iv. 10.

^h The Bishops and Governours of the Church may be presam'd to understand the Sense of the Church, and the Apostles Doctrine better than it's Adversaries,
who

of JESUS CHRIST, &c. 277

who are apt to cavil and misunderstand; nay, it is a Judgment upon them, that their Understanding is darkened. Therefore Clemens, Ignatius, Polycarp, Theophilus, Irenæus, &c. are more to be trusted, than such as Hermes, Papias, and Tatianus. Dr. Hickman, Ser.



SECT.



S E C T. V.

The Practical Conclusion.

THE *Faith* of the Son of God being proved, it is necessary to speak of moral Duties. For as some Men make void the *Faith*, by asserting the Sufficiency of Works; so others having put away a good Conscience, make Shipwrack of the *Faith*. There is an Errour on both Hands, some depend too much upon *Works*, and some too much upon *Faith*. These are Extremes, and the *Truth* lies between them. The Creed and the Commandments stand together, and mutually Support each other. But many Christians presume upon the Mercy of the Gospel, and break the Commandments against the Creed. This is a great

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Aggravation of Sin, to sin more, because God is merciful. It is a Contempt of his Goodness to make that an Encouragement to offend, which should lead to Repentance; and God is yet more provoked by Ingratitude. We cannot indeed fulfil the moral Law, and therefore have need of *Faith* in Jesus Christ; but this same *Faith* strongly obligeth us to good Works, *Do we make void the Law through Faith? God forbid, yea, we establish the Law.* Rom. iii. 31.

NEVERTHELESS, the same Apostle saith, a Man is justified by *Faith* without the Deeds of the *Law*, because *Faith* is the chief Cause of Justification under God. But then as St. *James* saith, by Works a Man is justified, and not by *Faith* only; because good Works are the product of *Faith*, and a true *Faith* will surely bring forth good *Fruit*. Mercy is promised to *Faith* only, that is, to that Vertue of *Faith*, which lays hold on the Redeemers merit; yet this same *Faith* is not alone, but naturally produceth Obedience, otherwise it is no *Faith* at all, * you may know it by it's Fruits. Do Men gather
Grapes

* Mat. vii. 16.

280 *The Scripture Divinity*

Grapes or Thorns, or Figs of Thistles? Even so every good Tree bringeth forth good *Fruit*, but a corrupt Tree bringeth forth evil *Fruit*. *Faith* bringeth not forth Wounds and Frauds, but the Fruits of Righteousness, ^b and the Ornaments of a meek and quiet Spirit, which are in the Sight of God of great Price.

THERE are several Degrees of *Faith*, but no Point to be fixed upon, to determine a saving *Faith*; because there must be a continual Progress of Improvement, and *Faith* will be valued of God, as Men have shewed a Carefulness, to improve according to their Capacity, and Opportunity of Learning. But those, that are Worldly-minded and Careless, in so great a Concern, will be led away with divers Lusts, ^c ever Learning, and never able to come to the Knowledge of the *Truth*. ^d They may profess that they know God, and yet deny him in their Works; having a Form of Godliness, but denying the Power thereof. Carelessness is a Contempt of Religion, which both weakens the Mind, and deprives it of Grace, which would enlighten the Understanding.

^b 1 Pet. iii. 4. ^c 2 Tim. iii. 6. ^d Tit. i. 16.

of JESUS CHRIST, &c. 281

ding. Duty is not described in every Particular, but it is a general Rule; *they who have believed in God, must be careful to maintain good Works.* Tit. iii. 8.

FOR the Evidence of *Faith* is a suitable Practice, and generally the Work of a good Life bears a Proportion to the Strength of *Faith*. As firmly as we believe in God, or in Jesus Christ as God, so shall we perform those Duties, that are agreeable to such a *Faith*. *Faith* will produce good Works, because God hath commanded them. A true Believer believeth the Commandments, and therefore prays for divine Assistance, that he may keep them. Teach me good Judgment and Knowledge, for I have believed thy Commandments. He believeth also the Promises and Threatnings annexed to them. He believeth the divine Authority, and will obey every particular Command, that the same Authority enjoyns. So *Faith* brings forth good Works, and good Works are the Obedience of *Faith*. *For with the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation.* Rom. x. 10.

BUT there may be Confession in the Mouth,

282 *The Scripture Divinity*

Mouth, when there is no *Faith* in the Heart, and there is more Infidelity in the World, than many imagine. For how do Men believe in God, and will not obey him? How do they believe in Christ, that will not be Subject to him? How do they believe the *Word*, which they will not Practice? How do they believe a Future State, that will not seek after it, or a Future Judgment, that are not afraid of it? Let no Man deceive himself, and abuse the Doctrine of God's Mercy to profaneness. For although God flows with Mercy, yet he doth not overflow, he is just as well as merciful. And Christ is the Author of Salvation to them that obey him, because they truly believe in him. *Those are the Believers elect, according to the Foreknowledge of God the Father, through Sanctification of the Spirit unto Obedience, and sprinkling of the Blood of Jesus Christ.* 1 Pet. i. 2.

BUT as corrupt Nature prevails, *Faith* will be weak or obstructed in it's Operation. For the Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary the one to the other. ^e Blessed is the Man that endureth
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^e Jam. i. 12.

of JESUS CHRIST, &c. 283

Temptation. God doth not give Men Grace to take care and consider Things, these are the Things he wants of us, and so doing he assists us. It is therefore through Carelessness and want of Consideration, that many Christians have little Faith, and many abuse the Doctrine of Faith, presuming upon God's Mercy in Christ. Thus the Christian Religion, which was intended to reform the World, is turned into an Occasion of Sin. For many walk in the Vanity of their Mind, having the Understanding darkned, being alienated from the Life of God, through the Ignorance that is in them, because of the Blindness of their Heart, [†] *and it had been better for them not have known the Way of Righteousness, than after they have known it, to turn from the holy Commandment delivered to them.*

THE holy Scripture informs us of the terrible Majesty of God, and of the horrid Nature of Sin. It is directly opposite to the divine Nature, and infinitely hated of God. Therefore there is need of a Saviour to bear the Weight of Sin; and yet this Saviour requires Holiness,
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[†] 2 Pet. ii. 21.

284 *The Scripture Divinity*

providing withal a gracious Assistance, to purify to himself a peculiar People, zealous of good Works. But careless Men consider not the Obligation, that the Christian *Faith* lays upon them; and their contempt of Religion, puts away the Grace of God. Their Desire is to please corrupt Nature, and they are left to their own Way. Indulgence of Sin corrupts the Judgment, and makes it fall in with Inclination. The Love of Sin lets Men know nothing, but what is for the Interest of their Lusts. They turn away their Eyes from plain Evidence, and find some Excuse for their Sins, or take up a false Hope of Mercy: But this is the same Thing as in any Debate, when Interest or Passion Rules, a very little Colour will corrupt the Judgment, *and a Man is drawn away of his own Lust.* James i. 14.

THIS unworthy Behaviour dishonours Christianity, and causes an Objection against it, *viz.* That the Divinity of Christ and his Power to pardon Sin, the Merit of his Sacrifice, and Mercy offered to the Penitent, are Encouragements to Sin. This seems to be an Inconvenience, which is injurious to the Christian *Faith*. There is no Fault in the Doctrine it self, but in the

of JESUS CHRIST, &c. 285

the unworthy Abuse of it. Bad Christians bring a slander upon the divine Goodness, and fall into greater Condemnation. The Gospel is the most powerful Means to reform the World, by a plain Discovery of a future Judgment, of dreadful Wrath against obstinate Sinners, and of divine Goodness leading to Repentance. It is only Inconsideration and Perverseness, which darken the Understanding, and will not let Men see the Things that belong to their *Peace*. Christianity is designed to make Men as good as possible in the present State, and to supply the want of Perfection, to the Honour of the divine Goodness. *There is now no Condemnation to them which are in Christ Jesus, viz. such as walk not after the Flesh, but after the Spirit.* Rom. viii. 1.

CHRIST is a Blessing to all Nations, in that he hath fulfilled the Law; but he has not so fulfill'd it, as to leave us nothing to do. *We must labour in the Lord*, and the more we labour, we shall receive the more Grace to walk in newness of Life. We cannot attain to Perfection, and if we were perfect in Holiness, we could not Merit eternal Happiness. Therefore it was necessary for us,
that

286 *The Scripture Divinity*

that Christ should fulfill all Righteousness, and purchase for Sinners eternal Life. But then his Merit is limited in the Application: If ye continue in his Word, then ye are his Disciples indeed. His Sacrifice is of infinite Value, yet it can only be applied to those, who own him for a King as well as a Saviour. He is kind to us as his Friends, and yet we must obey him as Subjects; *ye are my Friends, saith he, if ye do whatsoever I command you.* John xv. 14.

CHRIST hath so fulfilled the Law, as to add great Strength to it, and enlarge it by his Explanation. *Moses* forbade Murder, and many less Injuries; but Christ hath prohibited every Thought, or Passion tending to Injury, and enforceth his Precepts by the most terrible Threatnings. Whosoever is angry with his Brother without a Cause, shall be in Danger of Hell-fire. God would have Men to act according to right Reason, or with the best Consideration, that they may glorify their Creator; because he is infinitely dishonoured by his own Work, if it is a disorderly and wicked Creature. Let no Man deceive you with vain Words; for because of these Things cometh the Wrath
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of JESUS CHRIST, &c. 287

of God upon the Children of Disobedience. It is only the Just that live by Faith, and blessed are they that do his Commandments, that they may have Right to the Tree of Life. Rev. xxii. 14.

FAITH is not only a Matter of Speculation, or a bare Object of Thought; but it is a Principle of Action, and Action shews the Life of Faith; and the more lively Faith is, the more vigorous will be it's Works. We cannot reasonable believe, that God is all Promises, and that we have nothing else do, but to believe them. All his Commands and Threatnings, his Exhortations and Persuasions, are not to be accounted vain Words, and to be made of no Effect. This is audacious Ingratitude, and a vast Addition of Iniquity, to abuse the Kindness of God. There must be some Works, which Faith will make perfect, and by which Faith is perfected; for Faith is improved by Exercise, and it's Perfection evidenced by it's Effects, as St. James speaks of faithful Abraham; *seest thou how Faith wrought with his Works, and by Works was Faith made perfect.* James ii. 22.

If then we believe in God our Creator,

288 *The Scripture Divinity*

tor, we must needs think him worthy to be adored by his Creatures. If we believe him to be the Sovereign Lord of the World, we shall believe that he is to be obeyed, and that he doth insist upon his Right to our Obedience. If we believe his Word, we know his Commandments, and believe they ought to be obeyed. We cannot reasonably suppose, that God's Commands are to be despised; and if Men did apply their Thoughts towards God, it would not be hard for them to believe. But many make this World their only Business, and God is not in all their Thoughts: Many believe neither Heaven nor Hell, or else if they did believe, they would certainly live better. If ever they think upon Eternity, they never weigh what it is, and it makes no Impression upon them. But if we really did believe, we should value the Favour of God, *and flee from the Wrath to come.* Mat. iii. 7.

IF we believe in Jesus Christ, we cannot but believe his Words, that we ought in the first Place, and above all other Things, to seek the Kingdom of God and the Righteousness thereof; and that we should repent of our Neglect, and contrary Practices. He came indeed to save

of JESUS CHRIST, &c. 289

save Sinners, but first to call them to Repentance. Obedience is better than any Sacrifice, except that of Jesus Christ upon the *Cross*, which is the Perfection of *Obedience*. We cannot expect to be made perfect by him, unless we in some good Degree obey him, and do the Will of his heavenly Father. He prefers the good Servants of God, before his Mother and Brethren, in case they were less Obedient. When one said to him, Blessed is the Womb that bare thee, and the Paps which thou hast sucked; He answered, *Yea, rather blessed are they that hear the Word of God and keep it.* Luke xi. 28.

If we believe in the Holy Ghost, we must needs believe that he was sent to make us Holy, as he that hath called us is Holy; but not if we set our Minds against it, and will not endeavour to be holy in all manner of Conversation. If we believe the Covenant of *Grace*, we must needs also believe, that our Part of the Covenant is to be performed, or else we can have no Title to the Promises. It is unreasonable to suppose, that such immense Rewards, as God hath promised, should be received without any Trouble, without any Duty or Acknowledgment: We cannot have a right Noti-

290 *The Scripture Divinity*

on of God, without supposing a Duty owing to him, and Service for his Rewards. Having therefore these precious Promises, let us cleanse our selves from all Filthiness of the Flesh and Spirit, as far as we can in this weak State, *perfecting Holiness in the Fear of God.* 2 Cor. vii. 1.

THUS *Faith* is made perfect by Works, not by any Communication of the Perfection of Works to it, but by their Evidence of it's Perfection. But Works are indeed made perfect by *Faith*; it doth communicate it's Perfection to them, and it will bring forth good Works to be made perfect. *Faith* being founded upon so much Reason, and the Reasons for doing good Works being consider'd, it is the infallible Cause of Works, and Works the necessary Effects of *Faith*. It will so improve it self by the *Word*, that the Man of God may be perfect, thoroughly furnished unto all good Works, and compleat in all the *Will* of God. We preach Jesus Christ, yet warning every Man, and teaching every Man in all Wisdom, saith the Apostle, that we may present every Man perfect in Christ Jesus. Therefore, *be ye Doers of the Word, and not Hearers only, deceiving your own selves.* Ja. i. 22.

BUT

BUT many Christians grossly deceive themselves, and pervert the Doctrine of *Faith*, because they do not consider it; many live as if they Thought once for all, that being Christians, they could not miss of Salvation. They will do well to observe, that our Saviour tells the Jews, if they be wicked, they must not depend upon having *Abraham* for their Father; but God will rather raise up Children out of Stones unto *Abraham*. Christians cannot expect more Favour, if they have nothing but the Name to depend upon. Thou wilt say then, the Branches were broken off, that I might be grafted in. Well, because of Unbelief they were broken off, and thou standest by *Faith*. Be not high minded but fear: For if God spared not the natural Branches, take heed lest he also spare not thee. Behold therefore the Goodness and Severity of God; on them which fell, Severity; *but towards the Goodness, if thou continue in his Goodness; otherwise thou also shalt be cut off.* Rom. xi. 22.

WHAT? shall a Creature of the most holy God be unholy and reproach his Maker? Shall a new Creature of Jesus Christ

292 *The Scripture Divinity*

be vile and contrary to it's Author? shall the Temple of the Holy Ghost be defiled with Abominations? A bad Man is a Scandal to every Name of God and to the *Faith* of Jesus Christ. He that pretends to be a Christian, and leads a wicked Life, or commits a foul Sin, disgraceth his Profession, and all his Sins become more Sinful, by dishonouring the Name of Christ, and giving Occasion to the Enemies of the Lord to blaspheme. The Sins of Christians reflect upon Christ, as if he took bad Men for his Servants, and was a Friend to vitious Men. This, instead of being like him, is to make him like themselves: Is Christ the Minister of Sin? God forbid. He would rather not have them to call themselves Christians. Let every one that nameth the Name of Christ depart from Iniquity. 2 *Tim.* ii. 19.

It is very wonderful, that Christians should be vitious, and expect the Benefit of *Faith*, when the Saviour, whom they depend upon, requires a holy Life. He compares himself to a Vine, and Believers to the Branches, which bring forth the *Fruit*. If they are cut off from him, they cannot bring forth *Fruit*; and if they do not bring forth *Fruit*, they shall be cut off.

of JESUS CHRIST, &c. 293

off. Herein is the Father glorified, that ye bear much *Fruit*, and so shall ye be his Disciples. Ye shall abide in his Love, if ye keep his Commandments; consequently, if you keep not his Commandments, you neither Love him, nor abide in him: So that Christ is no Saviour to them that do not Love him, and they cannot have any Benefit of his Sacrifice. His Kindness is limited to them that Love him; *and ye are his Friends, if ye do whatsoever he commands you.* Jo. xv. 14.

BUT the Apostle saith, God will have all Men to be saved, and to come to the Knowledge of the *Truth*. How comes it to pass, that many are called, but few chosen? To be sure the good Grain, and not the Tares are chosen; and as surely it is the Fault of Men, who are not capable to receive the Benefit of Christ's Sacrifice. His Righteousness perfects ours, but his Righteousness will not be imputed to them, who have none of their own. They could not be elected in him, according to the Fore-knowledge of God, as true Believers are, to whom the Merit of Christ could be applied. God would not the Death of Sinner; it would be agreeable to his Goodness, that all Men should

294 *The Scripture Divinity*

be saved, and he hath provided sufficient Means for the Salvation of all Men. But then his Will herein is not absolute, but conditional; it must be agreeable to his Wisdom and Holiness. Therefore Salvation is offered by a *Covenant*, wherein the true Believer is comprehended, and the vitious Despiser is rejected. *His Mercy is on them that fear him.* Luke i. 50.

CHRIST died for all Men, even for his Enemies, and some of them who killed the Prince of Life, would be saved by him; to wit, such as obeyed St. Peter's Exhortation, Repent and be converted, that your Sins may be blotted out. It is supposed, some of the Gentiles will be saved, who have not opportunity to learn Christ, and by natural Reason do the Things contained in the *Law*, altho' with great Imperfection. For if any could be perfect, they would not have needed a Saviour. But those, that will not accept of the Terms, or refuse the Gospel of Peace, which is preached to them, cannot receive the Benefit of Redemption. See then that ye refuse not him that speaketh: *For if they escaped not, who refused him, that spake on Earth; much more shall*

of JESUS CHRIST, &c. 295

shall not we escape, if we turn away from him, that speaketh from Heaven. Heb. xi. 25.

THE Despisers of the Gospel, whether in respect of *Faith* or *Works*, are the more unworthy, as the Terms are merciful. Infidelity is more provoking against God, as Christianity is more excellent, than the natural State of Mankind. *Faith* is absolutely necessary to Salvation; and the Performance of the Covenant, as it is an Evidence of *Faith*; so it is the Ground of Assurance. It is a Covenant of Grace and not of Works, because all Men are Sinners, and all their Works are very imperfect; yet good Works are required, and no Man can partake of the Blessings, which the Covenant offers to Believers, without performance of the Conditions, by sincere Endeavours to be Holy, and Repentance for what we do amiss. Men may profess that they know God, whilst in Works they deny him; and those Men cannot, who will not be saved, *who obey not the Gospel of our Lord Jesus Christ, but account the Blood of the Covenant an unholy Thing, and have done despite unto the Spirit of Grace.* Heb. x. 29.

296 *The Scripture Divinity*

SEING all Men are Sinners, and all our Works mixed with Infirmity, accompanied with several Sins and many Neglects of Duty; Repentance is a constant Duty to the End of Life. Repentance is the Sum and Completion of the Work of *Faith*. It is at first Necessary to make way for *Faith*, and at last finisheth a good *Fight*. For this purpose, upon the Account of Christ's Kingdom, *John Baptist* is the Harbenger, to preach Repentance, and to prepare the Way of the Lord. Christ himself preached, the Kingdom of God is at Hand, Repent ye and believe the Gospel. Repentance introduceth *Faith*, and *Faith* improveth Repentance. For *Faith* shews invincible Reasons to avoid Sin, and to do what God hath commanded, and then Supplies the want of Perfection. So that he is a good Christian, who hath learned *Repentance towards God, and Faith towards our Lord Jesus Christ*. Acts xx. ver. 21.

SUCH is the weak State of Man, that the just Man falleth seven Times; that is, he commits many Sins daily, and hath need of Repentance every Day, by which
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of JESUS CHRIST, &c. 297

he may rise again. Nevertheless, by the Grace of the Gospel, sincere Endeavours are acceptable, and Works are a Confirmation of *Faith*. A Man may judge of his *Faith*, and consequently of his State, by the manner of his Life. If ye know that God is righteous, ye know that every one that doth Righteousness, is born of him; that is, hath a blessed Change wrought in him by the Operation of God's Spirit in his Heart; which assists him both to believe and to do the Work of *Faith*. They have both one first Cause, and the same pious Means or second Causes. If we see the good Fruits of *Faith*, and if our Hearts condemn us not, then have we confidence towards God. 1 John iii. 20.

WE may draw near with a true Heart in full Assurance of *Faith*, having our Heart sprinkled from an evil Conscience, and our Bodies washed with pure Water, that is, sanctified by the holy Spirit. The whole Man must be sanctified and cleansed by the holy Spirit, as it were with pure Water. There must be *Faith* and Works, Grace and Endeavours, to produce a perfect Man in Christ; who loveth his Neighbour, not in Word only,

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neither

298 *The Scripture Divinity*

neither in Tongue, but indeed and in Truth. Hereby we know that we are of the *Truth*, and shall assure our Hearts before him. For altho' *Faith* is the Life of Works and Means of Justification; yet Works are the sure Evidence of *Faith*, and visible Tokens of Election. If we cannot be saved by Works, neither are we saved without them; they are such Things as accompany Salvation; if so be we shew Diligence therein, *to the full Assurance of Hope unto the End.* Heb. vi. 11.

THE Scripture saith, Who can say I have made my Heart clean? If I justify my self, my own Mouth shall condemn me. If I say, I am perfect, it shall also prove me perverse. In thy Sight shall no Man living be justified. These and the like Expressions, coming from the best Sort of Men, import Man's sinful Nature, and his insufficiency in himself; but they mean not a hopeless State. They mean no more than this, that we are all Sinners, and if we say we have no Sin, we deceive our selves; that therefore we all stand in need of the Mercy of God; they are like unto the Law, they lead unto Christ, to find Hope of Salvation.

on. And whilst we trust not in our selves, we attain to the Riches of the full Assurance of Understanding, *to the & acknowledgement of the Mystery of God, and of the Father, and of Christ.*

FAITH is no uncertain Opinion, but a certain intelligent Persuasion, which may advance to an Assurance, by Perseverance in Holiness; this great Use of Works, that they certify our *Faith*, is the fullest Argument for the Performance, and as strong a Reason for good Works, as if we had nothing else to depend upon. Therefore the good Christian useth a careful Consideration, to establish the Obedience of *Faith*. His Thoughts ascend with his Saviour into Heaven, and he considers what Habit of Soul is most agreeable to the Court of Heaven. Accordingly he applies himself to Practice; and as his Conversation is heavenly, so he acquires a Confidence, that he shall be admitted into the heavenly Kingdom. Altho' he be not perfect, yet a fixed Habit of Vertue, or being Holy in the general Course of his Life, is a certain Evidence that God hath
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300 *The Scripture Divinity*

chosen him to Salvation, *through Sanctification of the Spirit, and belief of the Truth.*
 2 Thes. ii. 13.

IT was a high Degree of *Assurance*, which St. Paul attained, and which few can attain. I have fought a good Fight, I have finish'd my Course, I have kept the *Faith*; henceforth is laid up for me a Crown of *Righteousness*. As all cannot attain to so great an Assurance; so it is not necessary. It is sufficient to have such a Probability, as shall exclude all rational Grounds of Doubting. A Man may presume too much, in pretending to Assurance, and may fall by his Presumption; but a good Christian may have a Confidence, that he shall be saved; he may be actually persuaded, upon better Arguments for it, than any he can see against it, and yet not be assured of it. This Confidence is the same with a rational well grounded *Hope*, such as the Apostle tells us, maketh not ashamed; and this Hope all ought to seek after, by all the means offered in the Gospel; *so you will receive the End of your Faith, even the Salvation of your Souls.* 1 Pet. i. 5.

A Christian may attain to this *Hope*, which may be called a comfortable Degree of *Assurance*, by *Faith* and *Repentance*, wherein he endeavours with Diligence to live a good Life. If his constant Resolutions are for the Observance of God's Commands, and the general Course of his Actions prove the Sincerity of his Resolutions; if he finds himself renewed in the Spirit of his Mind, and his outward Actions govern'd by the Spirit, his Conscience will not condemn him, but give him a well grounded *Hope* of Salvation. Altho' we be Sinners, and many Times offend by evil Thoughts, want of Zeal in Devotion, and Sins of Ignorance or Inconsideration; yet if we strive against Sin we shall be reputed Righteous. He that sinneth is of the Devil, meaneth not such Actions, as are owing to the Weakness of our Nature, but to the Vitioufness of the Will, such as the Gnosticks allowed themselves in, against whom the Apostle writes. 1 *John* iii. 8.

WHEN St. *Paul* saith, we are saved by *Hope*, ^h it is not to be understood, as if
Hope

^h Rom. viii. 4.

302 *The Scripture Divinity*

Hope was any Cause of Salvation; according to the Original, it should rather be in *Hope*, which is only the Effect of *Faith*; the Sense is, we are as it were saved, or have been saved in our Hopes; for the Greek imports Time past. *Hope* gives a kind of Possession, as our Saviour speaks of *Faith*. He that believeth hath everlasting Life, it is his own already, and he is in a manner possessed of it; it here begins to be his, he, that believeth, hath eternal Life abiding in him. It is not a-ctual Possession, but an Inheritance in Re- version, which we cannot be disappointed of, if our Resolution will make good our *Perseverance*; ⁱ that we continue in the *Faith* grounded and settled, and be not moved away from the *Hope* of the Gospel. Let us hold fast the Profession of our *Faith* without wavering, for he is faithful that promised; and let us consider one another to provoke unto Love and to good Works. Heb. x. 24.

THIS comfortable Persuasion may be improved into a full ^k Assurance of Hope, by an extraordinary Diligence, in the Practice of moral Vertues. But still *Faith* is the

ⁱ Col. i. 23.

^k Heb. vi. 11.

the Principal, and will produce good works, to establish a lively Hope. ^m There is a necessary Union betwixt them, and neither is good without the other. For what is ascribed to *Faith* is also ascribed to Works, to Holiness and Righteousness, and the same Thing is promised to the one as to the other. The Wicked shall go away into everlasting Punishment, but the Righteous into Life eternal. When Happiness is promis'd to *Faith* alone, it is as the main Spring of motion, and *Faith* comprehends all Religion; but then *Faith* itself is kept going, and improved by it's own Productions. There is a mutual Intercourse and Corroboration between Faith and Practice. For as we believe the Commandments, we shall endeavour to obey them; and as we free our Minds from Vice, we shall be more ready to believe.

WHEN the Promises are given to Works,
the

^l 1 Pet. i. 3.

^m Dr. Hamond's Paraphrase upon Rom. viii. 24.
 " For though by the Promise of Christ we certainly
 " expect this Rescue in God's Time, yet this as yet we
 " have no Possession of, save only in Hope, which
 " according to the Nature of it, is of Things not presently enjoyed, for Vision and Possession excludeth
 " Hope.

304 *The Scripture Divinity*

the Gospel supposeth such Works as are produced by *Faith* and the *Grace* of God; *they are the Work of Grace with Power*, that is, the Power of God; or because they are One God, the Power of Jesus Christ, or the Gift of the Holy Spirit, ⁿ which helpeth our Infirmities. • Without me, saith our Saviour, you can do nothing, ^p and without *Faith* it is impossible to please God. We cannot do any Thing to him so as to be justified, without *Faith* in God together with *his Christ*; ^q No Man cometh to the Father but by him. ^r Therefore having this Assistance, and these precious Promises, let us cleanse ourselves from all Filthiness of the Flesh and the Spirit, perfecting Holiness in the Fear of God. You ought to pray without ceasing, ^s and we pray always for you, that God would count you worthy of this Calling, and fulfil all the good Pleasure of his Goodness, and the *Work of Faith with Power*.

BUT we must beware of Delusions,
and

ⁿ Rom. viii. 26. ^o Jo. xv. 5. ^p Heb. xi. 6.
^q John xiv. 6. ^r 2 Cor. vii. 1. ^s 2 Thes. i. 11.

^t " That God will by his Grace enable you to walk
" worthy of that high Calling, and compleat in you
" all good Works, which may render you acceptable
" in his Sight. Dr. Ham.

and act prudently in Religion, as well as in other Affairs; it is written in the Prophets, and they shall be all taught of God. Every Man therefore that hath heard, and hath learned of the Father, cometh unto Jesus Christ. We must take good Heed lest we presume too much upon divine *Grace*, or too much rely upon our own Prayers. God hath made it necessary to joyn to our Prayers other *Means*, by which we are to improve in all Vertues. He hath made it a certain Rule, that *Means* are to be used in all Affairs, and accordingly in Religion, he hath appointed Hearing of the *Word*, Exercises of Piety, and Practice of Vertue to promote Improvement both in *Faith* and good Works. The Gospel is a perfect *Law* of Liberty; it directs us to the greatest Perfection, and gives us a Freedom of Mind, by the Assistance of *Grace*, to learn Righteousness. *But whoſo looketh into the perfect Law of Liberty, and continueth therein; being not a forgetful Hearer, but a Doer of the Work; this Man ſhall be bleſſed in his deed.* James i. 22. 25.

Now, if we ſhould bow our Knees Day and Night, praying continually for divine *Grace*, and neglect other Duties,
it

306 *The Scripture Divinity*

it will not avail. It is unreasonable that God should wait upon Men, and Men not do their own Work. God will help in his own Time, ^t but his Spirit will not always strive with Man. He will not do for us what we can do for our selves; but is provoked against careless Men, and is offended at the neglect of proper *Means*. If Men pray often for their Children, and neglect the *Means* of Instruction, it will not profit them; Indulgence will do them more hurt, than Prayers will do them good. So in religious *Faith*, and *Practice* of Verrue, God will then hear our Prayers, when we are diligent in the Use of *Means*, and assist us in what we cannot do our selves. He will prosper our prudent Endeavours, ^u to make us perfect in every good Work to do his Will, *working in us what is well pleasing in his Sight, through Jesus Christ, to whom be Glory for Ever and Ever. Amen.*

Now, As there is a wonderful Harmony throughout the Holy Scripture, which appears to the diligent Observers; so we find a good Agreement betwixt St. Paul and St. James; concerning Faith and Works.

^t Gen. vi. 3.

^u Heb. xiii. 21.

of JESUS CHRIST, &c. 307

Works. St. *Paul* teacheth the great Value of Faith in Christ, on which we are chiefly to depend. Because all the World was guilty before God, and none could be acquitted in the just Judgment of God, nor made fit for the heavenly State, without the Merit of a Redeemer; and therefore Works of any Kind, whether of the ceremonial or moral Law, were insufficient for Salvation, without Faith in Jesus Christ, who, being of one Essence with the Father, *is the only begotten Son of God, and came into the World to save Sinners.* Jo. i. 18. 1 Tim. i. 15.

BUT St. *James*, finding the Doctrine of *Faith* misunderstood, and that some Persons joyned not Practice to their Belief, shews the Properties of a justifying *Faith*, viz. That it is lively and active, and will exert itself eminently in good Works, that is, If Men truly believed in Jesus Christ, they would readily obey his Commands, and take Care to make their Behaviour consistent with the Christian Profession, and agreeable to the Covenant, in which they have engaged themselves. For, saith he, Faith, if it hath not Works, is dead, being alone; *and as the Body without*

308 *The Scripture Divinity*

out the Spirit is dead; so Faith without Works is dead also, James ii. 17, 26.

WE should therefore consider the Scriptures, and persuade ourselves to do what is most reasonable. We cannot be too safe in a Matter of so great Concern, and we should seem so very unsafe in an unfruitful FAITH, upon this one Consideration, that we would be guilty of the highest Ingratitude towards God. If God hath proposed to save Mankind from the mortal Effects of Sin, and accepts of FAITH in his own Son, as the principal Means of Salvation, we ought in Gratitude to practise moral Vertues, because we know, God loveth Righteousness and hates Iniquity. But when we find moreover, that God hath so frequently commanded good Works, we may be sure, that Faith comprehends Obedience, and that all Vertue must belong to the Notion of FAITH.

THEREFORE, our Saviour hath so united FAITH and WORKS together, that the one without the other will not stand good; and they are a mutual Support to each other. Christ hath called us to *Vertue* as well as to *Glory*, and a true Faith will bring forth every good Work of *Vertue*

of JESUS CHRIST, &c. 309

tue. For with the Heart a Man believeth unto Righteousness. Likewise, Good Works improve FAITH; for if any Man desires and endeavours to do God's Will, he shall know of the *Doctrine*; God will assist him, and Increase his FAITH. Some Degree of Vertue is necessary to prepare the Way for FAITH, and FAITH is necessary for the perfecting of Vertue. *It is by Faith we must be justified*; because we cannot merit by our imperfect Vertue. We cannot be saved by Works, and yet without Holiness no Man shall see the Lord. *Who is a Wise Man and endued with Knowledge amongst you? Let him shew out of a good Conversation his Works with Meekness of Wisdom.* James iii. 13.



First

310 *The Scripture Divinity*

First Sunday after Epiphany.

“ **O** Lord, we beseech thee mercifully
“ to receive the Prayers of thy
“ People which call upon thee, and grant
“ that they may both perceive and know
“ what Things they ought to do, and
“ also may have Grace and Power faith-
“ fully to fulfill the same, through Jesus
“ Christ our Lord. *Amen.*

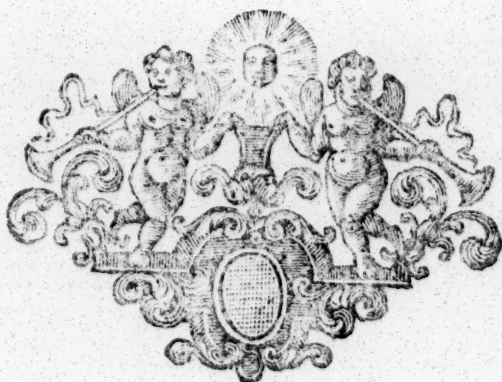
Sixth Sunday after Epiphany.

“ **O** God, whose blessed Son was man-
“ nifested, that he might destroy
“ the Works of the Devil, and make us
“ the Sons of God, and Heirs of eternal
“ Life: Grant us, we beseech thee, that
“ having this Hope, we may purifie our
“ selves, even as he is pure; that when
“ he shall appear again with Power and
“ great Glory, we may be made like un-
“ to him in his eternal and glorious King-
“ dom, where with thee, O Father, and
“ thee, O Holy Ghost, he liveth and
“ reigneth ever one God World without
“ End. *Amen.*

Four.

Fourteenth Sunday after Trinity.

“ **A** Lmighty and everlasting God, give
“ unto us the Increase of Faith, Hope,
“ and Charity ; and that we may obtain
“ that which thou dost Promise, make
“ us to love that which thou dost com-
“ mand, through Jesus Christ our Lord.
“ *Amen.*



F I N I S.

ERRATA.

PAGE 209. read ἀνταυτον. p. 231. l. 15. r. (1-
your. p. 256. l. 16. r. God; p. 261. l. 9. r.
uncertain. p. 280. l. 1. for (or) r. of.

20 JY 64

